CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, NOVEMBER 21, 1835. NO. 745.---VOL. XIV.—NO. 67

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

Sermons for the People.

NO. IV.

SUNDAY MORNING.

PSALM cxxii. 1. *I was glad when they said unto me: 'Let us go into the house of the Lord.'*

It was a beautiful impulse, which inspired *this feeling* of the psalmist; and it was a beautiful ardor, that gave communication to the impulse. The sweet singer of Israel,—you see him ascending the steps of the temple, a divine spirit glowing in his heart, and a fervor of devotion breathing in the tones of his voice: 'I was glad,—I rejoiced with those who said to me: Come let us ascend to the house of Jehovah; let us assemble in the courts of the Most High.'

This psalm, with fourteen more, commencing at the hundred and twentieth, formed a part of the Hebrew *worship* on the Sabbath and solemn festivals. They were denominated Psalms of the Steps, or Psalms of Ascension, from this circumstance: They were sung by both priests and people, when they were going from their cities up to Jerusalem; and more especially, while they were ascending the steps, that immense flight of steps, wide and high, which led to the temple. In the ninth chapter of Nehemiah, you may find the Levites mentioned as standing upon the *stairs*, and crying to the Lord their God with a loud voice. Allusion to this custom of entering the temple with psalms and sacred music is familiar to you: Shout with joy to Jehovah, all the earth. Worship Jehovah with gladness. Come into his presence with singing. Enter his gates with thanksgiving, his courts with praise.—A whole nation thus assembling at Jerusalem, and ascending the temple-steps with vocal and instrumental music, national airs and national poetry, every note and word of which went immediately to the heart,—such a concourse must have formed a very sublime spectacle, while this ritual observance must have produced an effect equally impressive and salutary.

In our more simple form of worship, my friends, we are little accustomed to the pomp of these processions. We have a custom however, in many churches of our country, bearing some resemblance to this of the Jews, a custom that seems worthy of imitation. Immediately before the commencement of the morning and evening service, while both minister and people are reaching their places, and are composing their minds to a devotional frame, most of the choir are accustomed to sing some familiar verse, and a few to perform on the organ and other instruments of music some brief voluntary, appropriate to the opening of public worship. When the words are distinctly heard, and the music well selected and performed, the influence of such preludes is accounted as beneficial as delightful. The devout worshipper feels his spirit soothed; he feels prepared for the solemn exercises in which he is to engage; and even the less reflecting may receive a mysterious impression, which will never pass away from his soul.

We, my Christian friends, now meet in our modest temple of worship. I was glad, when you said to me: 'Let us go into the house of Jehovah, and worship in the beauty of holiness.' We have now entered; and to these courts, to the sacred privileges and gratifications they are formed to impart, our Father in heaven bids us welcome.

1. Allow me, in the first place, to examine the heart-warm emotion of David. With this emotion, every true worshipper of God, every true follower of the Savior, feels a perfect sympathy. A life of religion the apostle calls a reasonable service; and all who value the privileges of social worship, will consider David's gladness as most rational. Within my own bosom, the warmth of welcome he gave to the *Sabbath*, and to the return of national solemnities, has long found a responsive chord; and here in this house of our Father, here in the multitude of worshippers this morning assembled, I have a delightful evidence that you, my friends and brethren, equally rejoice in the return of this holy day; rejoice in the recollections and hopes it inspires: rejoice in the secular and spiritual favors it brings.

The Christian Sabbath is with peculiar propriety called the *Lord's Day*,—the day of our Lord's resurrection,—the day on which he brought life and immortality to light.

The seventh day or Jewish Sabbath, you remember, was observed with the most scrupulous circumspection; with an awe or abandonment of the mind sometimes amounting to superstition; but this irrational excess of observance, to which human nature is extremely prone, our Savior endeavored to mitigate or remove. He loved the Sabbath, and he kept it most holy; but he could not endure the sanctimony of hypocrites,—of men, who under cover of a gloomy countenance, long prayers, ostentatious alms, outward forms, and mere ceremonial scrupulousness, harbored the malignity and implacable temper of demons. The Sabbath, said he, was made for man, and not man for the Sabbath: the sabbath was granted for rest from labor, for human comfort, for spiritual improvement; and not to impose wearisome obligations, not to diminish the enjoyment of man, not to involve him in the mazes of superstition. Our divine Instructor was superior to such perversion; for, he adds, the Son of man is lord, or superintendent, even of the sabbath. He intimates that the Deity instituted this holy festival with a beneficent view, to alleviate the fatigues and promote the well-being of mankind; he intimates also that all external observances are of a subordinate nature, and of no value except as auxiliary to moral and religious worth.

How soon after our Lord's ascension, the christian Sabbath, or first day of the week, was made to supersede the Jewish or seventh day, is not ascertained. However, that the number of years was not considerable, you learn from several passages in the New Testament. Twenty three or four years after the crucifixion, Paul wrote in this manner to the Christians of Corinth: 'Upon the first day of the week, let every one of you lay by him in store, as God has prospered him.' Twenty seven years after the same event, Luke records in the Acts the following circumstance as having happened: 'Upon the *first day* of the week, when the disciples came together to break bread, Paul preached to them,—and continued his dicourse until midnight.' Sixty three years after the crucifixion, that is, in the year 96 of the christian era, the author of the Revelation observes in the beginning of his vision: 'I was in the spirit on the Lord's day.' These passages, I think, evidently show the early change of the day of public worship; and that this practice was deemed obligatory, another passage appears to be very explicit: the writer to the Hebrews cautions them not to forsake the assembling of themselves together, as the manner or custom of some was.

2. Again, secondly: Our privileges ought to inspire even a deeper gladness than that of David. If David rejoiced when the tribes went up to Jerusalem, the tribes of the Lord assembling before the ark of the testimony, to worship and give thanks to his name; well may those, to whom the communications of Christ are made known, rejoice with joy unspeakable and full of glory.

Compared with the views of Christians, those of the Jews were circumscribed and exclusive. A great deal of political management, too, seems to have been intermingled with the Jewish economy. Jerusalem must be the central point of worship, the metropolis of the kingdom; where the faithful, like Mohammedans at Mecca, must seek the presence of God. The sacrificial worship made the temple, magnificent and glorious as that temple was, resemble an immense slaughter-house. And the infinite Jehovah himself, when viewed through the gross medium of Jewish bigotry, pride, prejudice, and semi-barbarism, sometimes looks dark, bloody, and vindictive: so surely will light, even beams of celestial light, imbibe a coloring from the element through which it passes. Even that sweet singer of Israel, who discovers so beautiful a spirit in our text, speaks of the perfect hatred with which he hated his enemies; and these adversaries of his he devotes with an affluence of imprecation, which could never have entered the heart of a Christian.

Oh no: Far different are the developements of the gospel dispensation. A spirit of meekness, love, and mild forbearance pervades the whole system. Its prominent feature is, 'Bless those who persecute you, bless, and curse not.' The gospel represents the Supreme Being, not as selecting one man or one nation as an object of peculiar favor, and another man or another nation as objects of his displeasure and condemnation. It is true, that some individuals and some extensive portions of society, enjoy advantages superior to others; but, as Peter from immediate conviction exclaimed, all Christians may know of a truth, that God is no respecter of persons; and that in every nation, he who reveres him and works righteousness, is accepted by him. Believe me, if any person or any people experience a more favorable judgement than others, it is not those whose privileges are immense as yours. It is not Christian countries, that most experience the divine compassion and mercy: no, the poor heathen, they who dwell in darkness and the very shadow of death, —their circumstances, could any consideration move the All-just to pronounce a partial sentence, their disadvantages and privations would come up in powerful remembrance before him. It becomes all those, therefore, who doom to perdition the Hindoo, the Chinese, the islanders of the Pacific Ocean, or the natives of our western continent, not to waste their sympathy and solicitude on objects so remote: it becomes them to look most anxiously at home, and strive to secure their own salvation. Should a wide survey of the universe, should a wide survey of the dispensations of Heaven, discover their own condition to be as perishing, as that of the millions whose fate they compassionate, how melancholy would appear their present delusion!

To remove such misconception, to preclude such mournful delusion, was the pure gospel revealed. To welcome this uncorrupted word, to promote the progress of gospel truth, you assemble within these walls. As believers in Christ, and enlightened by the doctrines he communicates and impresses, you attain to more worthy conceptions, to more elevated views, of the character of God, than it was possible for any Jew to attain. You feel his infinite nature; not that he is a mere national divinity, the superintendent of one district, one continent, one hemisphere alone,—not the disposer and friend of America and Europe alone;—but the Father and Preserver of worlds innumerable; that Being who warms into existence every atom inspired with life, and who would every moment promote its individual enjoyment. This is that omnipresent Mind, which the Christian records disclose. Wherever you are, you are to feel his presence and to pay him homage and adoration. You have not the burdensome requisition imposed upon you, of journeying to some central city,—to Washington, to London, to Paris, to Rome, to Vienna, or to Moscow,—in order to worship your Maker, Supporter, and Benefactor. St Paul goes still farther; he informs the Athenians, that God who made the world, and all things therein, since he is Lord of heaven and earth, does not dwell in temples made with hands, like the Schekinah or visible Presence on the mercy-seat or golden lid of the ark; neither is he worshipped with men's hands, as if he had need of human service; since He himself gives to all life, and breath, and all things, and has made of one blood all nations of men, to dwell on the whole face of the earth, having fixed from the first the appointed times and boundaries of their habitation; that they might seek the Lord, if haply they might feel after and find him; though he be not far from every one of us, for in him we live, and move, and have our being.

3. Our worship was not designed to be *ceremonial*, but *spiritual;* not *exclusive* or *limited*, but *harmonizing* and *universal*. God dwelleth not in temples made with hands, observes the apostle. With this truth, being enlightened by the gospel, you are all well acquainted. Believe me, exclaims the Savior, the hour is coming when ye shall neither on this mountain of Samaria alone, nor yet only at Jerusalem worship the Father:—But the hour is coming,—nay, is come already, when the true worshippers shall worship the Father in spirit and in truth; for such are the characters, whom the Father approves as his worshippers. God is a spirit, and they that worship him, must worship him in spirit and in truth. Now observe, my hearers, that although the infinite Being, whom the heaven of heavens cannot contain, has no peculiar residence in earthly temples, as he was imagined to have in the temple at Jerusalem, where the luminous vapor or cloud of glory hovered over the ark; although, to employ the expression of a christian poet,

> "From all the earth
> The heart ascends to Him;"

still this is no valid objection to houses of worship and social devotion. You are of a mixed nature, neither wholly intellectual nor wholly material. Are you open to the influences of earth, and air, and ocean? You are alive also to the impulses of the human soul. You are affected by place and by the presence and sympathy of fellow-candidates for immortal life. Man is not formed for a hermit, for the cavern or the cloister; but, to adopt the image of Solomon, like iron brightening iron, he brightens the countenance and encourages the heart of his companion. Separated from your species, you are liable to become selfish and savage, morose and churlish: you are apt to resemble the unjust judge, to whom our Lord made allusion: while you are regardless of man, you become fearless of God: you lose those impressions of awe and fear, which the attributes of your Maker are suited to produce; that reverence for the Supreme Being and that love of religion, which elevate and ennoble the principle of immortality within you.

Allow me to add, what is my full conviction, that all the commands of the gospel are formed to enlarge and liberalize your powers; and the advantages of the Christian ministry, and the privileges of public worship, I am willing to submit to the tribunal of reason, revelation and experience.

4. Consider then, in the fourth place, the attractive influence of Christian worship. Most of you, my hearers, if I may judge from the exertions you make to enjoy these services of the sanctuary, esteem it good to be here in these courts of the living God. You welcome the returns of this holy day. Having for six days devoted yourselves to your accustomed pursuits, you are grateful to your Maker for this indulgence of rest; for opportunity of improving your hearts in the way of his appointment. The stillness of the Sabbath morning and the music of the distant bells, wafted over the fields, the woods, the water, communicate a mysterious charm to your hearts. The sunshine seems to be more sweet, and it is never more pleasant to witness its effects on the scenery around you. While you contemplate the hills and remote eminences, you remember the mountain of God, the mountain of his holiness, even mount Zion, beautiful for situation, the joy of the whole earth. On a calm Sabbath morning, even the clouds, to the eye of a pious mind, an imaginative spirit, assume a more placid and peaceful aspect than they are wont to wear. To the attempered soul, they have something holy in their features, and you think of those mansions of your Father's House beyond them, which the Redeemer has gone to prepare; to prepare for all who love him, for all who keep his commandments, for all who can relish the enjoyments of heaven.

Meantime the morning advances; you perform the offices which purity, health, and decency demand; you give glory to Providence for preserving you another week; and when your friends and neighbors observe, 'Come, let us go to the House of the Lord,' you rejoice,—you rejoice to accompany them. With no gloom on your faces, no uncharitableness in your hearts, you proceed on your way, discovering the sobriety becoming holy time, the serene, grateful, unaffected composure of Christian people. You remember those who once strengthened your Christian virtues; those who woke the noblest impulses of your souls; those who went with you to the temple of the Most High, and who joined your worship of Him with mind, and heart, and strength; but whose day of probation is now finished, whose bodies mingle with yonder church-yard dust, and whose freed spirits are admitted to the disclosures of eternity,—those very disclosures they heard proclaimed in this House of Jehovah.

You are assembled here, this morning, in the more immediate presence of the Omniscient;—Fathers and mothers, parents and children, husbands and wives, the fatherless and the widow, the rich and the poor, those who possess many friends, and those, it may be, who have no friend on earth;—you are all come to the house of a common Father and common Friend;—before a Being of infinite wisdom, goodness, and power;—a Being, who withholds no good thing from those who serve him;—a Being, who witnesses and rewards the sincerity of the devout, and who views the tears and holy desires of the penitent with favor and joy. Well may you be glad, when you enter the temple of so gracious a Power; well may you rejoice, when your feet stand within his gates. Whatever may be your worldly circumstances, you are all on a level here, feeble mortals before the Lord of the Universe: different degrees of sin, and different degrees of goodness, make the sole distinction here. In a Christian temple, you occupy a favored elevation. You command an interminable prospect. With the eternal Being, who gave you existence, you are made acquainted. You feel it good to be here, treading his courts. With his Son, whom he commissioned as the revealer of his will, who redeemed you from the darkness and disadvantage of heathenism, who unfolded the gates of salvation, and who lifted up the everlasting doors of eternity, —with the blessed Jesus you are also acquainted. You have assembled on his own morning, —that morning on which he burst the barriers of the tomb, and came forth in the freshness of immortality,—leading captivity captive, and giving gifts unto men. You have met together in his name, and by his authority; and when you hear read to you his messages of love and peace, you seem to remember that divine voice, which first proclaimed them to the world.

I have now alluded to the emotion of David, when his friends invited him to go up to the temple.—I have said that his beautiful impulses were reasonable; and that if the imperfect worship of the Jews awakened a feeling so vivid and warm, the superior privileges of Christian worship claim a more glowing animation and gratitude.—I have mentioned the Jewish mode of entering their temple, singing a psalm of the steps.—I have made allusion to the first day of the week as superseding the seventh, or Jewish Sabbath, and this in commemoration of our Master's rising.—I have described the delight which good Christians experience in welcoming the calm images, the tender associations, the holy desires of the Sabbath morning; the gratification you experience in accompanying your parents, your husbands, your wives, your children, your brothers, your sisters, your domestics, your fellow-probationers for eternity; accompanying those, whom you hope to meet in heaven, to the earthly temple of your Father.

When you present yourselves before this infinite Being, and while you remain within his courts, the duties incumbent upon you are of a very interesting and solemn character. Upon these duties and privileges, however, our present opportunity of meeting will not allow me to expatiate. Permit me to say therefore, in conclusion, Come to this temple of the Most High, come in the spirit of holy reverence, come with the unfailing constancy of the Sabbath morning and evening. Pour out your hearts before your Benefactor, for his mercy endureth forever. To these courts of salvation, he bids all classes welcome,—the young and the old, the affluent and the destitute. The gospel was first preached to the poor; and the house of prayer is their best privilege. The orphan, the widow, the fatherless, have peculiar claims upon that Being, whom you adore as the Father of the fatherless and the widow's God. The stranger in a strange land, the unfortunate, and the distressed;—the tried, the feeble, the suffering;—the disconsolate mourner, and even the despairing sinner,—all come home in coming to this house,—for it is the house of their best, and, it may be, their only Friend.—O then, assemble in his presence; realize that he is in his holy temple; and while he teaches you his ways, resolve to walk in his paths, even to his many mansions in the heavens,—the Sabbath-rest remaining for the people of God.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOLS.

"Sunday Schools, one of the blessed inventions of modern times, are calculated when judiciously conducted and faithfully taught, to operate as the little leaven which shall eventually leaven the whole community."

This is the testimony of a venerable laborer in the Christian vineyard; of one who has a profound interest in their success; one who, on all suitable occasions, urges upon his people the high claims which these "modern inventions" have, upon their countenance, favor, and support—adverting to the fact, that, thirty years ago they were unknown among us, and that the children of those days, if they could have looked at these after times, might have beheld with envy the immensely superior advantages that are at present enjoyed by the young.

Mr Editor, I wish to raise my feeble voice in favor of Sunday Schools; to say to you, Sir, to say to the community, that the cause is glorious, patriotic, godlike!—That the day of the establishment of these schools, was an era in the civilized world—a day that should be commemorated along that of the Reformation, as destined, in its effects, to change the aspect of society and elevate the condition of the human race.—It has in its progress already redeemed from indolence, listlessness, or trifling, many a vacant hour of the children of good condition; it has clothed the poor and ignorant, and brought them to our churches, to associate with the good and the wise, and to receive instruction in the most important principles that can engage the attention of a rational being. And it has dragged from kennels, thousands who might otherwise have perished for lack of spiritual meat, to share in that bread which came down from heaven.—It has been the means of snatching the children of vice from destruction, and through their instrumentality, of sometimes converting an infidel father or of reforming an inebriate mother, and thus bringing a whole household, on the knees of penitence, to the footstool of Eternal Mercy.

Sir, it has done much, but more, far more remains for it to do. The present is an eventful, an alarming crisis—remarkable in his characteristics all over the civilized globe, but peculiarly so in this, our beloved land. The spirit of the age is *radical*—going forth from free inquiry and bold investigation, to the overturning of time-hallowed institutions, and threatening even the pillars of the social compact! Mobs, riots, multitudinous assemblages for mischief and devastation, indicate the march of licentiousness from our eastern shores of the Atlantic, to the farthest river of the west.—*Law*, that was wont to be respected as the safeguard and refuge of every citizen and every *alien* within our borders, is seen to cower before the will of the infuriate populace; and to exhibit its' entire impotence to stay the breathings of revenge. Anarchy stalks through the land with a giant's stride. All classes of people are infected—the rich and the poor, the high and the low, the native citizen and the imported foreigner, the students in our colleges and the pupils in our schools. Not, by any means, the majority in any of these classes; but all are represented—none are exempt.

What, then, is to be done? How shall we stay the tide of ruin that is bearing us down its dark and turbid waters? All good and sober citizens should and will, I trust, unite to maintain the majesty of the laws—the purity of our forms of government, and the integrity of public moral principle. But this is not sufficient; you will thus but *scathe* the *branches* of this luxuriant tree of evil, when you should *destroy* the *root*—"but scotch the snake, not kill it,'"—when it should be totally annihilated.

If this is indeed so, does it not suggest to us an imperious duty? Does not the gospel teach us, that a part of our religion is, to yield a ready and a patient obedience to magistrates —to submit ourselves to the powers that be, in all Christian humility?

Did not Jesus Christ enforce this obligation by example and precept? Do we not find him going up annually,—with his tribe, to be taxed? on one occasion, working a miracle to procure the means of payment for himself and one of his disciples? Does he not acknowledge its propriety, in his memorable answer to the cunning pharisees who wished, by their agents, to entrap him in his talk, as they presented to him the tribute money—"Render under Cæsar the things that are Cæsar's and unto God the things which are God's."

This answer is full of wisdom and power. It silenced *his* enemies—it points out *our* duty.

Such, then, was the practice, such the preaching of Jesus. We find him ever on the side of filial and political obedience—submitting through his whole life—submitting even to the *loss* of life, in compliance with his great vocation.

Can we, need we have a more elevated example to follow or to teach? And is it not obligatory on those who are aiding to form the religious character of the young, to strive to establish them in the similitude of such a model?

I have endeavored in a large assembly of secular teachers to impress the propriety of their teaching their pupils these duties, as highly moral as political,—but not with that success which had been anticipated. I, therefore, come to the Sunday School teacher,—who cannot fail to acknowledge the authority I have quoted—to express my profound conviction of the immense importance of this subject to the permanency of Christian principles among us, believing that, as we value our religion, we should, at all proper times, labor to inculcate the sentiment of social and political duty—of *moral right.* —Moral right can hardly be maintained in scenes of political violence; but where a man is found to perform his duty as a good subject, he will rarely be lacking in his duty to his neighbor. He will respect the claims of conscience and of religion. He will render unto Cæsar the things that are Cæsar',' and unto God the things that are God's.

If children are led in their tender years, thus to regard their obligations to society, and grow up under a sense of this indispensable duty, considering it, as it really is, a part of their religion, they will, when they come to take part in the active business of their community, be so deeply imbued with this important principle, as to abandon it only with their lives.

Let Sunday School teachers insist on these great principles, and exhibit to their class children, an earnestness in their communications, commensurate with the magnitude of the subject—pointing them to the great head of the church as their exemplar, guide, and authority, and assuring them he may thus prove for us our great political, as well our spiritual Savior and friend.

A SUPERINTENDANT.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL REPORTS. NO. 7.

That our pupils do not pass as idle spectators through the school, may be gathered from the knowledge we obtain of their reports at home. I speak now of vists to our own classes. And here let me urge upon the teachers the practice of visiting their scholars—not once in a long time, with sombre looks, as if glad to conclude a painful task; but often, repeatedly and with increased interest at each visit, leading the parents to feel that you are their children's friend indeed, and infusing into their hearts a portion of the same spirit which animates your own. One unaccustomed to engage in such scenes, would be surprised to know the degree of pleasure to be derived from those visits. I know from experience how much those visits are at first dreaded, and I know from experience too, how much true happiness they yield, and how many lessons have been engraved on my heart from that source never to be erased. It is then that we learn what we may become and to what the vicissitudes of life render us liable. The appearance which vice puts on should lead us to be more watchful against the insidious enemy of human happiness, that we admit not sin in any of its forms into our hearts. It is impossible for any one, possessed of a feeling and generous heart, to spend four or five hours among the children of our school,* at their homes, and not feel a glow of thankfulness to God for the privileges and advantages he has bestowed upon us. You will ever be treated kindly, and in most cases urged to come again. Do not be appalled: let the scene be what it may, in which you may find yourself. A consciousness of virtue and good intentions will ever support you. I cannot express all I feel on this topic, but I ask you to test the truth of these remarks. Go heart and soul devoted to the cause, and you will be amply paid. Paid did I say? you will have abundant reason to bless God, that he has put it in your heart, and granted the privilege.

You perceive I have thus far spoken only of the pleasure and profit you are to receive from those visits; but when we consider the benefits accruing to the parents from them, we shall no longer remain idle, no longer hesitate. You ask me—"what good these visits do the parents." Think you, that parents will be willing to entrust their children to those of whom they know nothing? Do not our visits, besides giving them an insight into our own characters, lead them to feel that we are willing to bear and invite scrutiny.

Go among the children of some neighboring teacher's class; hear the encomiums passed upon their efforts, their kindness spoken of, and many an interesting word treasured up—and you will no longer ask their efficacy.

W.

(*To be concluded.*)

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* A school designed particularly for the poor.

ROBERT HALL ON PREPARATORY STUDIES FOR THE MINISTRY.

The Rev. J. Jones, M. A., incumbent minister of St Andrews's church, Liverpool, has just published an English edition of Dr Porter's *Letters on Homiletics and Preaching*, with an appendix, containing among other useful matter, the following letter addressed to Mr Jones, while a student at Cambridge, by that distinguished preacher, the late Robert Hall.—*N. Y. Observer.*

Dear Sir—I am happy to hear, as in the instance before, that God is inclining by his Spirit so many young students to devote themselves to the ministry from the purest and most evangelical motives. With such views and dispositions you may be assured of your receiving a competent measure of that sacred unction that teacheth all things. But as you have condescended to ask my advice respecting the best mode of preparing yourself for the sacred work of the ministry, I can only lament my incompetence for the task you have assigned me. In the mean time I have no doubt you will take in good part the few suggestions which I shall present you, without suspecting me of a disposition to dictate or dogmatize.

With respect to your first inquiry, I have no doubt that the extemporaneous mode of preaching is the best; by which I am far from intending the neglect of previous study, but the practice of delivering sermons with little or no immediate use of notes. That it possesses a superior power of keeping up attention, and exciting an impression, can scarcely be doubted; and all that can be said on the other side is, that it is unfavorable to accuracy. But why should sermons be more elaborately exact, in point of compositions, than the speeches in parliament, or at the bar—or the force and pathos naturally attendant on the extemporary mode of speaking be excluded only from the inculcation of divine truth; that truth which we are enjoined by the highest example and authority not to attempt to combine with excellency of speech, or of wisdom?

The matter appears to me to be this. The general decline of piety amongst the regular clergy in the reign of the two Charles's, almost extinguished pulpit eloquence. And when true religion began to be held in disesteem, nothing remained to be cultivated but a scrupulous and timid correctness; when the preacher, instead of attempting 'dominari in concionibus,' was chiefly solicitous to avoid ridicule, satisfied with the negative praise of not giving offence. This is surely a very confined limit for the ambition of a Christian minister: but whoever would greatly surpass it, and accomplish to any considerable extent the true objects of preaching, must, after deeply meditating his subject, and making a tolerably copious analysis, trust the clothing of his ideas to the feeling of the moment. I would not, however, urge a young preacher to attempt all this at once; but rather *never* to read *entirely*—to write the whole or a good part of his sermon for a while—then to trust himself gradually more to his extemporaneous powers.

With respect to the course of study to be pursued, and the proper books to be read by a young man who is preparing for sacred orders, I am ashamed to attempt to give my opinion, conscious as I am of being so deficient myself in the knowledge, which, if not absolutely requisite, is yet highly conducive to the profitable discharge of the Christian ministry.

I suppose the most necessary study of all is the acquiring an intimate acquaintance with both Testaments in their original languages, never losing sight of the Septuagint, which is the best interpreter of the Hebrew words, as well as of the Hellenistic dialect, which prevades the New Testament. This, I presume, should form part, and a considerable one, of the daily study of a young divine.

Next, Ecclesiastical History will demand his attention, which, without neglecting some modern historians, will be the best learned out of Eusebius; and if he wishes to pursue the history of the church beyond the fourth century, from Socrates to Sozomen. The compilation of Eusebius is invaluable, and the History of Socrates very entertaining, and full of melancholy instruction.

For Jewish Antiquities, I know nothing better than Beausobre and L'Enfant's Introduction to the Prussian Testament; though the subject is handled more fully by Jennings, in two volumes, octavo.

Of Commentators I am not very confident to speak, having not conversed with them very widely. Grotius is perhaps the most profound and enlightened—particularly on the Gospels. His legal views of religion, however, almost always confounding sanctification and justification, require to be strictly guarded against. Matthew Henry, as a practical and devotional Commentator, exceeds all praise, and suggests most matter for sermonizing of any.

As to general theologians, I much prefer Howe to any whom it has been my lot to meet with. He was at once a man of stupendous genius, and of great unction; though his style is harsh and repulsive. I should recommend a young man who is entering on the ministry to make himself intimately acquainted with our older writers, Barrow, Tillotson, Hooker, Milton, Chillingworth, Pearson, &c.—of whom in comparison with later writers, I should be disposed to say, with very few exceptions, "No one, having tasted old wine, straightway desireth new, for he saith the old is better."

Thus I have attempted very briefly to comply with your request; and with my sincere prayers and wishes that you may be enabled to "approve yourself to God a workman that needeth not be ashamed,

I remain, with sincere esteem, yours most respectfully,

ROBERT HALL.

THE JUBILEE AT GENEVA.

The following account is taken from a Belfast (Irish) paper, the Editor of which says, "it is copied from *The Federal*, a Genevese Journal."

JUBILEE OF THE REFORMATION.

Geneva, August 28, 1835.

We promised our readers to collect some details respecting the different scenes of the festival which Geneva has just celebrated with such profound and unanimous feelings of patriotism and religious zeal. We shall endeavor to fulfil our engagement; but no language is sufficiently strong to portray the features which so eminently distinguished our festival, and formed its prevailing character: no words can describe those pure and holy emotions which filled every heart to overflowing, which were depicted on every countenance, and which were the inspiring soul of those ceremonies, so simple, so divested of external and superficial ornament. We might, indeed, describe objects exposed to our senses; we might paint the triumphal magnificence of war, or the solemn pomp of a funeral procession: but to delineate emotions, and emotions of such a nature as, on Saturday and Sunday last, drew together an entire nation in our temples, and our public places,—bound soul to soul, throughout the vast multitude, quickened the beating of every heart, and suffused every eye with tears,—this, indeed, transcends our abilities to perform. All that we could express in words, would fall so short of the reality, that those who took a share in our proceedings would justly complain of finding nothing in our recital, but a spiritless and faded sketch, although those who had not been witnesses of them, might accuse us of extravagance and exaggeration. Our readers will pardon us, therefore, if we confine ourselves to a simple narrative, permitting facts to speak for themselves, and contenting ourselves with supplying a pivot of support, or connecting thread to recollections, which, we are assured, will never depart from the remembrance of those who have had the happiness and the good fortune to participate in our festival.

On Friday, the 21st inst., the Botanic Garden, where the deputations were to unite according as they arrived, presented, from an early hour, an interesting spectacle. It was, indeed, a touching scene, and one which was every moment renewed, when venerable men, who had, in early life, been associates and companions in study, who had not seen each other since the days of their youth, and had, ever since, been widely separated, now found each other again, and, with cordial greetings, revived the recollections of juvenile friendship: or, when some celebrated name, as it was announced, attracted a crowd of persons rejoicing to approach one of the illustrious learned, or one of the venerable Pastors, of whose talents, and whose merits, they had heard often and so much. Thus, the jubilee of the Reformation has witnessed, among the divines of Germany, France and Switzerland, the revival of many endearing connexions that had long been interrupted: and Protestant Churches throughout Europe, from the Baltic Ses to the Mediterranean, from Petersburgh to Toulon from Dublin to Dresden, had representatives in this numerous assemblage.

On Saturday, the 22d, at 8 o'clock in the morning, in the Church of the Auditoire, the first solemn re-union took place; presided over by M. Duby, Moderator of the Venerable Company of Pastors. There, as we have learned from some who were privileged to be present, was disclosed a scene unparalleled in the history of Protestantism, and which has produced on all who bore a part in it, an impression that can never be effaced. Called upon, in turn, by the Secretary, each deputation, through its President, gave utterance to those sentiments which it had been commissioned to convey; sentiments of congratulation, of concord, of unity, of Christian brotherhood, of sympathy in the festival which was about to commence, and in which their respective Churches would participate, by their prayers. Letters were read from a great number of Protestant Churches, whom distance, or peculiar circumstances hindered from sending deputies, testifying their fraternal affection for Geneva. Churches, of widely different theological opinions, had their representatives in this assembly; and yet, all being rallied together around the Bible, there were heard no words, but the words of peace, of tolerance, and of union, connecting glory to God, and faith in Christ, with good-will to all mankind. At mid-day, the city of its own free-will, without any order of the Magistrates, without any intervention of authority, arrayed itself for the festival. The shops, and stores, and bazaars, were every where closed. The gates of all the Churches were thrown open, to admit the children who were repairing thither to receive the medals intended for them, and copies of the admirable history of the Reformation in Geneva,—the work Professor Cellerier. What a touching spectacle was this!—all our youth, of both sexes, and of every rank, assembled in the name of the God of our Fathers, and surrounded by their parents, filling every pew, every gallery, every aisle! all that the human heart contains of pure and tender feeling, was stirred up, and excited within us. The little ones themselves, though at an age so restless, and when it is so difficult to fix the attention, showed by their tranquillity and thoughtfulness, that they partook largely in the general feeling of the nation. A religious sensibility, beyond their years, was manifested in the serious devotion, with which they listened to the pathetic addresses of the Pastors, and in their sweet singing of the beautiful hymns of gratitude to their Creator, for the pure Gospel of his blessed Son; proving that they comprehended every feeling called up by the festival, whose return they were celebrating. Scarcely had this affecting ceremony ended, when the places left by the children were filled by a multitude, who thronged to hear the preparatory service of the jubilee, and to unite with their Pastors in blessing "Him who has been, at all times, the rock and the fortress of our republic." At 4 o'clock, the children re-assembled, to repair to some rural scenes selected for the purpose, to keep their little fete, and to terminate this memorable day in the unrestrained expression of their innocent gaiety and joy. A heavy rain interfered with this portion of the festival; but this untoward circumstance only produced fresh proofs of the profound interest felt by all our countrymen in the celebration of the jubilee. Every mansion-house, and country-seat in the neighborhood was immediately opened by the proprietors, for the reception of the youthful groups, where they were welcomed with the most cordial kindness, and every hospitable attention paid to their accommodation, lest they might suffer from the inclemency of the weather. This kindness will leave indelible impressions on the minds of all our youth. It harmonized well with the other circumstances of the day. As long as Providence shall grant them life, even should they attain to the most protracted old age, they will recollect, with emotion, the 3d jubilee of the Reformation.

Sunday, 23d. The rising generation having had their fete, the adult members of the republic proceeded to celebrate *theirs*; one worthy of themselves, in harmony with the ever-glorious and memorable epoch they were occupied in commemorating, recalling, at the same moment, their religious reformation and their political regeneration, and, in every respect, becoming a free and Christian people. At the rising of the sun, all the Church bells in the city, in grand and imposing concert, gave forth the signal; and found, in every heart, an echo of grateful acknowledgment and benediction. Scarcely had the temples been opened, when they were filled by immense crowds, which occupied them even to the farthest seats. And oh! how beautiful, religious, sublime, and patriotic, were the words addressed to them! What ardent vows, what fervent prayers, were uplifted to heaven! How insensible that heart, if such there were, which would not unite with them, and which so many recollections of these centuries of our history, concentrated in one single day, could have left cold and indifferent! During eight consecutive hours, from eight in the morning till four in the afternoon, the successive multitudes which filled our temples were not diminished for one moment. Scarcely was a place vacated by one when it was occupied by another; and egress became more difficult than entrance, so great was the number of those who were pressing in at the gates. Never in her happiest days, has our ancient republic manifested more lively zeal, more holy faith, more pious gratitude to Him to whom she owes so much, more grateful recollection of the founders of her independence, the restorers of her liberties. What augmented still more the emotion of the assembly was, the presence of two hundred strangers from so many Synods of Protestant divines; who, whether deputed by their Churches, or led to our festival by their own impulse, joined their prayers with those of our nation, shared heartily in its joy, and offered up vows for its prosperity and happiness. At night commenced another scene not less grave, not less imposing, not less solemn, although the entire city was the theatre of action. First, the oratorio was performed in the Cathedral of St. Peter, which was illuminated with the most perfect taste. The sublime strains of the *Te Deum* sometimes rose with a prolonged burst to the vaulted roof, drowning even the rushing sound of the multitude who were crowding together in the porches and the court; sometimes they seemed to die away like a voice suspended by sudden emotion, and no longer finding sound for utterance. To this succeeded the general illumination, not directed by authority,—not commanded,—but the spontaneous expression of the feelings of our country, and of the overflowing hearts of our citizens. It is here we wish for power to depict the admirable appearance of the entire population; some eagerly bending forward from their dwellings, some spreading through the streets, and all displaying such good order, such an accommodating spirit, such tact, such politeness, as surpasses all that we could say in its praise. Not content with illuminating their windows and the fronts of their houses, the inhabitants of the different quarters had erected, in various places, triumphal arches adorned with flowers and foliage, supporting variegated lamps, tastefully arranged. The fountains were every where superbly decorated, and resembled pyramids of flame. On every side appeared transparencies and inscriptions, all religious and patriotic; but not one that could give pain or offence to the feelings of any human being, of whatever church or country. Here, a passage of Scripture,—there, a portrait of a Reformer,—farther on, the arms of Geneva, and the sacred motto,—"*Post tenebras, lux.*" Not a cry,—not a profane word,—not an improper expression, was any where to be heard; but, upon every countenance beamed forth an expression of the sweetest joy, of the spirit of union, of devoted attachment to their religion, to their country, to their home. Something grave and serious mingled with, and chastened all their effusions; and every one felt that the sentiments which animated this vast population, must be of an order the most exalted and the most pure!

The Quarter of St. Gervais, in particular, was distinguished for the brilliancy and diffusiveness of its illumination. About ten o'clock, the inhabitants of that district, who had placed tables, end to end, all along the principal street, had their supper served up there, to partake of it in common. Then they went to seek their Pastors, that this feast of friendship, of patriotism, and of Christian concord, might be honored with their presence;—and, when the meal was ended, they escorted them to their respective dwellings, making the air resound with the affectionate expressions of their confidence and attachment. At last, the crowd ebbed by degrees; the lamps flickered into darkness, one after the other; and the whole city gradually sunk into profound silence. But, how many hearts were there still palpitating with lively emotions, from the scenes they had just witnessed! How many citizens, who wished, by repeating the recollections of these two days, a thousand and a thousand times in their thoughts, to engrave them so upon their memory, that they shall never lose their force! How many families, whom the first hour of the next morning found re-assembled, and absorbed in pouring forth their grateful thanksgivings, for the numberless mercies shed by a bountiful Providence upon their beloved country!

This festival, which many timid persons dreaded, and looked forward to with alarm, as likely to be the occasion of tumult or of discord, will leave, we doubt not, profound traces, not only in the generation which has witnessed it, but also, in the general tenor of our history. Without speaking of its religious consequences, which it is not our province to develop, what influence will it not exercise in drawing all our citizens into a closer union of affection and patriotism, and in augmenting their mutual confidence and esteem? Singular and remarkable circumstance! The jubilee of the Reformation will have the immediate effect of amalgamating the populace of the two communions, better than twenty years of association have hitherto done. The Catholics of Geneva have exhibited themselves, on this occasion, in the most interesting light. By the part which so great a number of them have taken in the general joy, by the excellent spirit they have displayed, and by the lofty understanding they have manifested of the real nature and the true aim of our solemnity, they have acquired new claims upon the attachment and the esteem of the ancient Genevese population.—The Protestants, on the other hand, by the care they have taken to avoid all that might appear in a hostile light to their fellow-countrymen, (and that, too, at a time, when, it must be confessed, some inconsiderate persons sought to irritate the Protestant community, by the most imprudent provocations,) have given the most brilliant proof of their perfect tolerance. There is not one of the numerous strangers, who mingled in the groups on Sunday evening, that has not received the most lively impression, and who does not carry with him a feeling of consideration, we will even add, of respect, for the nation which has offered to him so noble a spectacle. And, in this, we only repeat what we have heard said by several amongst them, who, in the expression of their admiration, declared their intention of sending their children to be educated in a city, where they would receive, from all classes, an example of order, of submission to the laws, of seemly and decorous demeanor; a city, where the sacred names of religion and liberty have a meaning which is comprehended by all,—and, what is yet better, furnish the practical principles of conduct to the entire population.

Monday 24th.—The forenoon of this day was occupied in a conference of all the Ecclesiastics of Geneva with the delegates from the foreign Churches. At this conference, matters of the highest interest were dwelt upon; and the same spirit which was manifested in the first assembly, continued to reign,—the spirit of peace, of affection, of evangelical charity, of ardent zeal, and of holy faith. In the evening, these sentiments were developed with more liberty and energy, in the more simple and familiar re-union which was held at Secheron, where all the deputies were entertained by the Pastors of Geneva at a public dinner, after an excursion on the lake. At this social meeting, at which were assembled more than two hundred and fifty Pastors, Professors, and Deputies from various countries, and of various sentiments, many eloquent addresses were uttered, evincing as much of liberality, as of nobleness and elevation. The wetness of the evening disconcerted the arrangements of the citizens. Every barge, and boat, and shallop, to be found on the borders of our lake, had been prepared to escort the steam-packet which conveyed the Pastors, and their venerable guests, to Secheron. It was, moreover, contemplated to illuminate, anew, the streets through which they were to return in the evening. But the heavy rain prevented the accomplishment of these intentions, and constrained the people to withhold this concluding testimonial of affection for their Pastors, respect to their visiters, and deep interest in the solemnities of the festival.

Tuesday 25th.—The population returned to their several occupations, and the city resumed its accustomed aspect. A great number of Deputies took their departure in the morning: those who remained, held one assembly more, where, with one single exception, the most conciliatory sentiments were universally manifested. Then, at last they were obliged to separate; and the Deputies took the various routes to their respective homes,—some to the North, others to the South, others to the West or East,—all bearing with them the attachment, the affection, the prayers of their hosts and their colleagues; all, we hope, cherishing a feeling of brotherly kindness towards a country which has shown itself so happy and so proud to possess them even for a few days. The great medal of the jubilee has been given in silver to the Deputies, and in bronze, to all the other Ecclesiastics who have assisted at the festival. Worthy of its celebrated engraver, M. Bovy, this medal represents, on one side, the Bible on an altar "*Restored to reason and faith:*" on the other, the portraits of Farel, Viret, Calvin, and Beza. It will serve to recal to all those who have taken a part in it, the important solemnity which we have just celebrated; and will prove to them, that republics are not so ungrateful as some would represent, nor so disposed to give up the memory of those to whom, under God, they owe their existence.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 7, 1835.

TENTH ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE PRISON DISCIPLINE SOCIETY, BOSTON.

We are highly gratified with the occurrence of another occasion to speak of the doings of this society, standing in the first class of benevolent associations. We have before seen how much it has done by noiseless perseverance to ameliorate human suffering, and the proofs are now before us that there has been no relaxation in the good work. We have faithfully read the Report, and shall now proceed to call from it some important information upon several of the subjects it embraces.

PROVISION FOR POOR LUNATICS.

In this noble charity, Massachusetts has taken the lead; and how much it was required, not only the number of lunatic paupers who have now found a comfortable asylum, but the sufferings to which they had been previously subjected, abundantly testify. The hospital at Worcester has answered the most sanguine expectations of its patrons; and the Commonwealth, fully satisfied with the success of the experiment, readily extends to it that sustaining hand which becomes the wise and humane, who bow before a mysterious Providence when the dark cloud is suffered to overshadow the mind, and man ceases to be a moral agent among his friends and equals; and who promptly alleviate those evils which it is not given them to foresee or prevent.

The example of Massachusetts has been followed by Maine so far that the Legislature have appropriated $20,000 for an Insane Hospital, provided an equal sum should be given by individuals. Two individuals, Benjamin Brown of Vassalboro', and Ruel Williams of Augusta, with prompt munificence, promised to give $10,000 each to secure the object of the Legislature. The time for fulfilling that promise was the 4th of March last.

Vermont is moving in the same cause stimulated by a bequest of Mrs Anne Marsh for an Asylum for the Insane on the banks of Connecticut river, in Windham County.

In New Hampshire, it has been ascertained by a committee of inquiry, appointed by the legislature, that there are more than two hundred insane persons, more than half of whom are paupers in a deplorably suffering condition; but we do not learn that any measures have been taken for their relief.

The same subject has been agitated in the Legislature of New York, and it cannot be doubted that ample provision will be made for the lunatic paupers of that state. An establishment is in progress for poor lunatics on Blackwell's Island, a city institution, which is intended to provide for several hundred of that unhappy class.

The time is not far distant, we should think, when every state will regard it as an imperative duty, demanded by humanity, to provide a lunatic Asylum on a plan similar to that of Massachusetts—as a receptacle for persons who have been arraigned as criminals, and acquitted on the ground of insanity; for maniacs whom it is dangerous to allow to roam at large; and for pauper lunatics, whose sufferings under the common municipal provisions have in many instances been most piteous and heart-rending.

IMPRISONMENT FOR DEBT.

The Report does not show so favorable a state of things, under this head, as might be expected among the free states of this Union. In Tennessee imprisonment for debt has been abolished in consequence of the information disclosed in the publications of the Prison Discipline Society, the Legislature of that state having been thus convinced of its inexpediency.

In Maine and New Hampshire, though the laws do not purport to abolish imprisonment for debt, it seldom occurs. By the statistical tabular view of five county prisons, in the former state, it appears that in May last there was only one person confined for debt, and in the latter state none.

In Massachusetts, it is stated that "the abolishing act did not take effect till the 4th of July 1834, nor then *except* on back contracts." A strange mistake this. It is provided by an act of April 2d 1834, in what is commonly called the law for abolishing imprisonment for debt, that "the limits of the several jail yards in the Commonwealth shall be so extended as to comprehend all places within the actual boundaries of the city or town in which such jails are situated," without any exception; and the limits were afterwards extended so as to include the county. But in the revised code, an exception is made in regard to contracts made before the passing of the law of the 2d April 1834, and in case of imprisonment on execution for such contracts, the jail limits are made the same as they were previously to that day. This is the provision which has occasioned a good deal of excitement; and though, all things considered, we are strongly opposed to the provision, yet we think a very unjustifiable severity has been manifested towards those who supported it. Their main ground was, that, by making the mild law retrospective, the remedy which the creditor had against the debtor, when the contract was made, was essentially impaired.

The law of New York, 1831, abolishing imprisonment for debt, has met with much opposition, and attempts have been made, we believe at every session of the legislature since it was enacted, to repeal it; but without success.

The laws respecting imprisonment for debt in Connecticut, New Jersey, Pennsylvania and Maryland are justly called 'barbarous' in the Report, "it being in the power of a man to imprison his fellow, at his will, for a cent, and where great numbers are imprisoned for a trifle and not a few for less than one dollar." On the other hand, in Kentucky, a state which we should not suppose to be more enlightened than Connecticut, imprisonment for debt has been abolished for several years, and while liberty is thus preserved, property also is represented to be more secure under the new system.

In Vermont, while its laws appear to be liberal on this subject, there are crying abuses and evasions of the laws, so that captivity for debt is among the common occurrences. From July 1833 to May 1834, 487 persons were imprisoned for debt in Burlington alone, while but 13 were imprisoned for crime during the whole year 1834. And yet crime is the only just ground of privation of liberty.

When will the community and those chosen to legislate for the community, learn to distinguish between poverty and fraud? When will they cease to make the poor punishable in all cases, at the mercy of those who, it may be, have stains of guilt as great as that of inconsideration, or improvidence, or wastefulness of their small earnings, which are the frequent occasions of poverty? But suppose that intemperance and other personal vices are the occasions of poverty; good reason is afforded, in such cases, to withhold credit from men of such character, but no reason for shutting them up, because they cannot pay a debt, which it could hardly be presumed they ever would pay.

Let the laws be as searching as human ingenuity can make them for guarding against and for detecting fraud, and as severe as need be for punishing fraud and those vices which bring poverty in their train. But let poverty itself excite compassion; and let some way be sought out for reforming the individual, instead of punishing him in a way that can do no good; in a way that produces indifference or despondency, instead of new motives for active exertion.

There are other topics of vast moment in this Report to which we intended to advert, but which we are obliged to postpone.

DARTMOUTH COLLEGE.

We inserted some weeks since an account of the proceedings of the Trustees of Dartmouth College respecting the removal of Professor Hale from office, taken from the Keene Sentinel. That and other similar statements have had a wide currency, and we supposed they contained all the essential truths in the case, till we saw an article in the Recorder which called the Sentinel a very "Anti-orthodox paper," and pretty much set at nought its statements respecting the removal of Professor Hale, alleging that in the vicinity of the College, where the matter was well understood, no explanations were needed. As the Register was quoted by some papers, for what came from the Sentinel (for which however we gave due credit) we felt obliged, from the manner in which the Recorder took up the subject, and from the new face which it put upon it, to say that it had two sides.

We had scarcely penned that indirect apology, if it may be so called, for being, as we feared, an unconscious instrument of wrong to the Trustees of a respected College, before we came to the knowledge of the whole matter from Professor Hale himself, in his 'Valedictory Letter to the Trustees of Dartmouth College.'

A bare outline of the facts is sufficient to show how the Trustees pursued "an indirect mode of doing that, which they could find no good pretext for doing openly and directly." It was also done secretly and without the slightest intimation to Professor Hale and his associates that any change was meditated. The work was done at the three days' session of the Trustees at the commencement season. The session closed Thursday evening, July 30th, and on the next day, in the afternoon, Professor Hale received the following note from the President which was the first intimation that any thing was doing or done that affected him personally.

"*Dear Sir*,—When I met you this morning, I had not time to go into a subject, which nearly affects you, relating to resolutions of the Trustees, passed last evening. I cannot now command time, but have requested Mr Olcott to send you a copy of the resolutions.

"Yours truly,

"*Friday.*" "N. Lord."

Mr Hale waited till Monday afternoon without hearing from Mr Olcott. He then sent a note to Mr O., reminding him of the President's request, and received a copy of the Resolutions, which are these:

Whereas the interests of this college, in the judgement of this Board, require an enlargement of the department of mathematics and natural philosophy, and the appointment of an adjunct professor; and whereas the appointment of such a professor would supersede the necessity of a professor of chemistry, inasmuch as all the instruction given in that department could be given by the professors of mathematics and natural philosophy; and whereas the income of the professorship of chemistry would enable this Board to effect such a desireable arrangement—

Resolved, That the vote of this Board, passed at its annual meeting in August, A. D. 1820, regulating the department so far as relates to the establishment of a professorship of chemistry, mineralogy, and the application of science to the arts, be, and the same is hereby repealed; and that the said professorship in this institution and in the medical department, be, and the same is hereby abolished.

Resolved, That the medical professors be, and they are hereby authorized, in their discretion, to employ some suitable person to lecture and give instruction in the department of chemistry and mineralogy, to the medical students only during the approaching lecture term in the medical department.

Resolved, That whereas professor Hale has heretofore filled the office of professor of chemistry and mineralogy, and the application of science to the arts, it is recommended to the medical professors in their discretion to employ the said Hale to lecture and give instructions to the medical students only during the approaching lecture term, on such conditions as they in their discretion may think reasonable and proper.

Resolved, That Ira Young, professor of mathematics and natural philosophy, be requested to lecture and give such other instruction to the members of the senior and junior classes in chemistry and mineralogy, as said classes have heretofore received from the professor in chemistry and mineralogy; the said lectures and instructions to be delivered and given, at such times, as the said professor of mathematics, under the direction and with the advice of the faculty, may direct.

Whereas professor Hale has heretofore filled the office of professor of chemistry and mineralogy, and the application of science to the arts, (which office is now abolished,) and in that office has had the care and custody of the cabinet of minerals belonging to this institution, therefore

Resolved, That the professor of mathematics and natural philosophy, take the care and custody of the said cabinet, till the further order of this Board.

Attest,

Mills Olcott, *Sec'ry.*

Neither before nor after the passing of the Resolutions was there a word of explanation on the part of the President or Trustees. The "interests of the College" which required the change, according to the phraseology of the Trustees, has every appearance of a fiction, a mere fiction resorted to for displacing an officer of whom they wished to be rid and to whom they did not wish to assign the true reasons for their proceedings. If there is any mode by which candor can explain it otherwise we should be glad to adopt the explanation.

We believe that Mr Hale and his friends (Mr Hale is an Episcopalian) think it a business of mere persecution for opinions' sake; his letter plainly enough takes this ground. If it be not so let the matter be set right.

FOR THE REGISTER AND OBSERVER.

NEW CHAPEL.

Mr Editor,—I was pleased at noticing, in one of your late papers, a communcation, respecting the erection of a more commodious *Free Chapel* in Friend street. I feel, Sir, a deep interest in the success of this chapel. I have been long familiar with the character of its religious services and with the moral condition and wants of its worshippers, and I can say, as a matter of conviction, that I know of no cause more pure in its design or more useful in its results, of none which more nearly concerns the interests of our community, or which has higher claims upon it for sympathy and support. Without any views to sectarianism or interference with established churches,—the gentlemen engaged at Friend street are using their efforts to raise the standard of moral character, among the poor, by affording them their sympathy and advice, and procuring for them the advantages of public worship and Sunday school teaching. They desire no salaries or compensation for their own labors; these they most cheerfully give, without money and without price. All they ask, is a suitable and convenient *Building*, where they may hold their services.

Now, Mr Editor, I am of opinion that our community is bound to provide such a building for them. And I am of this opinion, because I believe that these gentlemen are acting out a great and true principle;—the principle that the mind is of infinitely greater worth than the body and that the moral affections and habits of the former have a vastly more important bearing upon human condition and happiness, than the wants and distresses of the latter. Men have in all ages acknowledged the truth of this principle, but they have seldom applied and carried it out. Almost all their exertions, in favor of the lower classes, have been confined to a change in their outward condition. The consequence has been, in many instances, an almost total failure in their efforts. A remarkable example is afforded by England. She adopted the principle of feeding and clothing the body. In the cause she has expended millions; her annual tax has doubled and quadrupled till it is now almost past belief; and yet, with all this, *pauperism* has increased with a rapidity which threatens to eat up the land. The same is true, though to a far less extent, in this country. Men have been too apt to make external applications for internal diseases, and, in consequence, their success has been no better than that of those Quack Doctors whose nostrums drive the disease from the surface to the system only to delude the patient with the hope of a cure and them to break forth again with ten fold power.

I trust, we are beginning to see the impotency and folly of such a system, and that experience is opening our eyes to the truth,—that we cannot permanently diminish the amount of physical suffering in society by any bestowment of money or goods—so long as we are careless to the effects which such bestowment may produce upon the moral character and habits;—that we cannot stop Intemperance by waging war against intoxicating drinks or requiring pledges,—unless, at the same time, we produce within the mind itself a wise and sober self controlling power; that we cannot prevent mobs and riots by the mere force of the civil power, however organized or combined, so long as we neglect to infuse into the spirit of man the great principles of Christian morality, justice, love and obedience. The mind,—the affections,—the character when corrupted are the chief sources of poverty, disease, vice and disorder; while in their purity they are the great fountains of virtue and happiness.

It is for these reasons; it is because I am of opinion that morality and religion are the most efficient agents in forming good and peaceable citizens; because they are better specifics for poverty and vice than poor laws, alms-houses or prisons; because they tend to create a lofty self respect at war with everything which is low, debasing or disorderly; and, far above all, because they are ever living fountains of consolation and happiness to the individual himself, raising him, in true dignity, to an equality with the richest and the best, and preparing him for all the joys and blessings of the elect of God:—it is for these reasons, that I am a friend of the gentlemen who propose to build a chapel in Friend street, and I think the public bound to assist them in their undertaking. And, can the public resist a claim like this? I call upon them as citizens to consider well the importance of the design in respect to their own security, and the peace and welfare of society and of posterity; and I beseech them as Christians to come forward and help those who have no house of worship where they may go and learn their duties and responsibilities; who have enjoyed no advantages of parental instruction; who are surrounded with temptations and borne down by physical suffering and privation.

But it may be thought by some that the number of those who are wholly deprived of public worship is small. This is an erroneous opinion. It is ascertained upon good authority that there is in the immediate neighborhood of the mill-pond alone a very large number of persons who never attend public worship. Many of them have never entered a church in the whole course of their lives; some hardly know that there is a God. A remarkable instance of which is within my knowledge. A short time since a gentleman was called to visit a sick girl, of about 20 years of age, who had lived in the city seven years. He found her in a most dreadful state of mind. In the course of conversation she informed him, that it was only three weeks prior to his visit that she knew, for the first time, of the existence of such a being as God. The gentleman was, at first, inclined to disbelieve her statement; but, from her situation,—the gross ignorance she soon discovered in conversation, and the eagerness with which she received the truths and consolations, he held out to her, he was satisfied of its correctness. It is not, however, a single instance even in this city.

Some also may be skeptical as to the good effects of religious instruction upon the poorer classes. To all such we would say, "Come and see." Enter within the walls of the free chapel, listen to its services, observe the seriousness and attention which prevails—and judge for yourselves. With us, the evidences are everywhere around us. We could cite many instances, but we will select only one. A crowd of some 12 or 15 young men were standing and loitering away their time, one Sunday morning, on one of the short bridges which crosses, what was formerly the Mill Creek. After talking, laughing, and bandying about their rude jokes till their stock of ribaldry and profanity was exhausted, some one cried out "Come—there is nothing to do here;—let us go and hear what old Kneeland has to say; we shall find plenty of fun there I know." The crowd shouted consent, and were fast moving off, when one of their number exclaimed aloud,—"Stop: I'll join you in any thing else, but I wont't go to hear K. No; if I go anywhere, I'll go to Mr Gray's chapel." His companions looked up at him in mute astonishment; but, either awed by his determined manner, or conscience stricken by their own sense of guilt, they gave up their design, and went off in different directions. This young man was the leader of the party, and was notorious for lying, swearing and being ever ready for mischief; but he had been to the Friend street chapel, and had heard there the great truth "*that there is a God*" delivered with power; he felt it to be true; it sunk deep into his heart, and, though still steeped in vice, he could not bring himself to go and hear this great God denied and reviled. This young man is now a constant attendant at the chapel, and is in a great degree, reformed. One such case, and there are many, speaks volumes;—it ought, in my opinion, to build the chapel.

A Friend to Free Chapels.

Boston, Nov. 16th, 1835.

N. B. I understand that the Committee have now an opportunity to purchase an admirably situated lot of land; it is very desirable therefore that those who are well disposed towards the object should come forward at once, as, otherwise, the opportunity will be lost.

TRIAL OF REV. ALBERT BARNES.

We had not received the result of this trial when our paper was prepared for the press last week. It was held before the Synod of Philadelphia, by an appeal made by Dr Junkin from the *decision* of the Assembly's second Presbytery of Philadelphia, at which tribunal Mr Barnes had been acquitted of the crime of heresy charged against him.

A difficulty arose at the beginning of the trial, in consequence of the 2d Presbytery's refusal to acknowledge the jurisdiction of the Synod, and withholding the records of Mr Barnes's trial before the Presbytery. The Synod however procured such copies as they could, and when about to proceed with the trial, Mr Barnes, who had before stated that he was ready, now remarked that he did not mean to say he was ready to submit to an unconstitutional trial, and therefore declined a trial unless the records of the Presbytery were produced. Previously however it was resolved by the Synod that the conduct of the 2d Presbytery in withholding the records was "obstinate, vexatious, unjust, uncandid, contumacious, and grossly disorderly."

After Mr Barnes declined, and virtually protested against the trial, there was no little embarrassment in the Synod. The excitement in debate was such, that Dr M'Dowell said "they were not in a state of mind" to proceed, "and recommended that they go home and pray over it." The trial however proceeded. An ineffectual attempt was made to refer the whole business to the next General Assembly. There was also an attempt made, (Mr Barnes had withdrawn) to procure some member of the Synod to defend Mr Barnes, but without success. Dr John Breckenridge proposed to deal with Mr Barnes at once for contumacy, but this course was not adopted. After Dr Junkin had read the accusations, (Mr Barnes was not present) he was heard in support of them, in conformity to his appeal from the vote of the Presbytery which acquitted Mr Barnes.

In an interval of the trial the following occurrence took place:

> Dr M'Dowell reported on a day of fasting, humiliation and prayer on account of the very general absence, during the year past, of the special influences of the Spirit. Mr M'Calla was rather in favor of a *special day of thanksgiving*, because he thought God had now effected in this vigorous opposition to the heresies of Mr Barnes a most glorious revival of pure religion.

There was a discussion, after Dr Junkin closed, upon sustaining the appeal, and reversing the decision of the Presbytery; or, in other words, condemning Mr Barnes for heresy. Several members spoke in opposition to sustaining the appeal, and Mr Hamner said "he thought that there was ground for the objection that the Synod was prejudiced. He had heard a brother say that it seemed to him as if the Synod had come together as a hungry wolf, with an appetite whetted for prey."

The appeal was finally sustained, that is, Mr. Barnes was condemned for heresy 143 yeas, 16 nays.

The following resolutions were afterwards passed, and the final vote on them, collectively, stood—yeas 120, nays 31.

> *Resolved*, 1. That in view of the proof presented to Synod, and of the whole case, the decision of the (Assembly's) 2d Presbytery of Philadelphia, in case of the charges of the said George Junkin against the said Albert Barnes, be and the same hereby is *reversed* as contrary to truth and righteousness and the appeal declared to be sustained.
>
> 2. That some of the errors alleged in the charges to be held by the said Albert Barnes are fundamental; and all of them contrary to the standards of the Presbyterian church, in the United States; and that they do contravene the system of truth therein taught, and set forth in the word of God.
>
> 3. That the said Albert Barnes be, and he hereby is suspended from the exercise of all the functions proper to the gospel ministry, until he shall retract the errors hereby condemned, and give satisfactory evidence of repentance.

Mr Barnes gave notice of his appeal from the decision; that he should complain of the same to the next General Assembly; and that he should give his reasons for so doing to the moderator in ten days.

The Synod dissolved the Assembly's 2d Presbytery, which they had before pronounced to be contumacious, grossly disorderly &c. and adjourned on Wednesday the 4th inst.

There will be no union in any Church that insists upon minute agreement in its dogmas. Perseverance in such systematic scrutiny as is now going on in the Presbyterian Church will consign it to utter destruction as a hierarchy; and the sooner this takes place the better, as well for Christian light and knowledge as for piety and charity.

AMERICAN ALMANAC.

The appearance of the American Almanac and Repository of Useful Knowledge for 1836 reminds us that the current year is drawing to a close, and, in anticipation of a new year, brings with it much to revive our knowledge of the past and to quicken our endeavors to promote the cause of humanity for the future.

Besides the Astromomical department and the register of the General and State Governments in all the volumes of this work, each volume is distinguished by some prominent object of attention. That object, in the present volume is "An account of the principal Benevolent Institutions of the United States, and a view of the ecclesiastical statistics of the Religious Denominations." Most of the accounts of those institutions, we are told, are derived from persons who hold official relations to them; and the ecclesiastical information is obtained from official sources.

We perceive in the present volume the same proofs of successful diligence and wide correspondence and research which we have had occasion to notice before. We regard the American Almanac as an important national work, and as such we cannot doubt that its circulation will increase and thus finally reward the great labor and expense of preparing and publishing it.

AMERICAN UNITARIAN ASSOCIATION.

We are informed by the Sec. of the A. U. A. that an Auxiliary Association has been formed in Springfield, of which Col. George Colton is Agent; and one in Duxbury, of which Rev. Mr Moore is Agent. We may express our gratification, in this connection, with the following notice, which we are requested to insert.

The Treasurer of the American Unitarian Association acknowledges the receipt of Thirty Dollars from the ladies of Rev. Geo. W. Hosmer's society in Northfield to constitute him a life member.

YOUNG MEN'S BENEVOLENT SOCIETY.

We would call the attention of our readers to the notice of the sermon to be preached before the young men's Benevolent Society. We hope that their call will not be unheeded. It is a society which does much good in an unobtrusive way, and richly deserves encouragement. There are few who have not something to spare for the objects of such an institution, and those who contribute to it may be assured that their charity will be put to good uses.

SOCIETY FOR PROPAGATING THE GOSPEL.

We are happy to learn that the condition of this Society is prosperous; it is one of the most ancient of our religions charities. We understand, that in the course of the past year, as well as of the year preceeding, agents have been employed in surveying the various missionary grounds, hitherto occupied by the Society, and in ascertaining what measures can hereafter be adopted to secure the greatest benefit that may be derived from the increasing funds of the institute.—Ed.

At the semi-annual meeting of the Society for Propagating the Gospel among the Indians, and others in North America, held Nov. 5th the Hon. Charles Jackson, Rev. Charles Briggs, General Secretary and Agent of the American Unitarian Association, and Rev. Henry A. Miles of Hallowell were unanimously elected members.

The annual discourse was preached at Chauncy Place by Rev. C. Francis of Watertown from Jeremiah 31. 34. "And they shall teach no more every man his neighbor and every man his brother, saying, know the Lord; for they shall all know Me from the least to the greatest of them, saith the Lord.

Rev. Dr Freeman. This learned and excellent divine, and father in the ministry, died on Saturday evening last, at his residence in Newton. The funeral was on Tuesday. On Wednesday the Service of the Burial of the Dead, according to the forms of the Church of which Dr Freeman was Senior Pastor, was read by the surviving pastor, the Rev. Mr Greenwood, in the Chapel in which the deceased long ministered. Mr Greenwood concluded the service with a peculiarly appropriate precomposed prayer. He remarked at the conclusion, that it was the express wish of his venerable colleague that the funeral service should consist only of that which is used in the Church of which he had been for so many years the minister.

PROTESTANT METHODIST CHURCH.

We are requested to state that the Protestant Methodist Church in this city, have taken the Hanover Rooms No 46 Hanover Street, where they will hereafter worship God.

Religious services commenced there last Sabbath. This Church we understand has long been struggling with embarrassments for want of a commodious place of worship. But it has been kindly favored with the use of those rooms gratis for a time, and if the experiment of raising a congregation shall succeed the congregation expects to hire them. The Rev. L. D. Johnson is the pastor in charge.

NEW PUBLICATIONS.

A Walk about Zion. By Rev. John A. Clark, Rector of St. Andrew's Church, Philadelphia; author of "The Pastor's Testimony," etc. Philadelphia:—W. Marshall & Co. 1835.

This is a fanciful title; and one would hardly guess from it, that the object of the book is to teach something about "the Christian Church, especially that branch of it, in whose communion [the author has] the happiness of being placed;" namely the Episcopal.

The figure of Zion with her palaces, bulwarks, towers, battlements, outworks, walks, &c. is sadly jaded in the introductory parts of several chapters, and there is much here and there of what is commonly called *cant*. But the spirit of the book is good. It is in great part a compilation and is put together without pretence to methodical arrangement. The author more than once alludes to its desultory character, and it requires very little discernment in the reader to perceive that it is entitled to that character.

It contains however many excellent things for Christians of all communions, and is well calculated to conciliate the reader to the Episcopal Church. There are matters in it for criticism, which we cannot take up now, but may perhaps hereafter.

History and present condition of the Barbary States. Comprehending a view of their civil Institutions, Antiquities, Arts, Religion, Literature, Commerce, Agriculture, and Natural Productions. By Rev. Michael Russell, LL.D. New York:—Harper & Brothers, 1835. Sold by Russell & Shattuck.

The author of this work is already known by historical views of Egypt, of the Holy land, and of Nubia and Abyssinia. The volume before us, comprising the history of the Barbary States, is a most acceptable addition to those historical views. The matter is well arranged, and the parts appear to be drawn from the best sources ancient and modern. The work is also very comprehensive, affording all the knowledge of the remarkable countries and people included in its plan which can be reasonably expected or desired.

Scenes and characters illustrating Christian Truth. No. V. The Backslider. By *** Boston and Cambridge: James Munroe & Co.

This is a sad, an agonizing tale, but it is full of interest and of moral and religious instruction.

ECCLESIASTICAL.

Rev. Warren Burton has removed from Hingham and taken charge of the Society formerly under the pastoral care of the late Bernard Whitman.

Rev. William Barry, late of Lowell, has received and accepted a unanimous invitation from the first Parish in Framingham, to become their pastor. The services of Installation will take place on the 16th of December. Sermon by Rev. Mr Francis of Watertown.

Ordination.—Mr Harrison Gray Otis Phipps, was ordained as Pastor of the First Congregational Church and Society in Cohasset, on Wednesday, Nov. 18, 1835. Introductory Prayer, by Rev. C. Brooks, of Hingham; Selections from Scripture, by Rev. Mr Allen of Pembroke; Sermon by Rev William P. Lunt, of Quincy, Col. 1. 28; Ordaining Prayer by Rev. Peter Whitney, of Quincy; Charge, by Rev. Dr Lowell, of Boston; Right Hand of Fellowship, by Rev. G. Whitney, of Roxbury; Concluding Prayer, by Rev. E. Q. Sewall, of Scituate.

Installation at Lowell.—On Thursday evening, Oct. 29, Rev. Lemuel Porter, jr. was publicly rocognized as Pastor of the Second Baptist Church in Lowell. The Sermon was preached by Rev. Mr Stow, of Boston.

Dissenters in England and Wales.—There are chapels belonging to the Congregationalists, 1,663; Friends, 396; Baptists in England, 1,045; Orthodox Presbyterians, 58; do. Wales, 189; Unitarians, 195; Methodists, 3,911; Roman Catholics, 405; Home Missionary, 241; Small denominations, 177.—Total 8,250. The average number of attendants at each of the above chapels is estimated at 400, which gives a total of 3,300,000. One third more may be added for children, invalids, &c. making 4,400,000. The above statement shows an increase in the number of dissenters' chapels since 1812, of 4,800.—*Quarterly Obs.*

Mr Cheever's trial.—The appeal of George B. Cheever from the verdict of the June Term of the Court of Common Pleas, in the case of the trial for libel on John Stone, was brought up at the defendant's request, before the Supreme Court at Salem on Monday last. Mr Cheever was present, and pleaded that he would not contend with the Commonwealth.

In answer to the question whether he would retract his former plea, Mr Cheever observed as follows:

"In regard to that Indictment I continue, as throughout, to declare myself *not guilty;* nevertheless, for reasons which I may assign whenever sentence shall be determined by the Court, I have concluded no longer to contend with the Commonwealth."

The Clerk said—"You wish then to retract your plea of "Not Guilty." Mr Cheever replied—"The *technical* plea."

Mr Choate then remarked that he had had a conversation with the Chief Justice, who had intimated that on some occasion during the session of the Court he would be present, and hear the subject of sentence argued.

Judge Putnam observed, that, having wished to avoid connexion with this case, he had made an arrangement to exchange duties with the Chief Justice, and himself go to Middlesex whenever it should come up; so that as soon as it should suit the convenience of Judge Shaw to be present, sentence would be determined.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MRS. RUTH POOL.

Died in Easton, August 3d, Mrs Ruth Pool, widow of the late Dea. Samuel Pool, aged NINETY-SEVEN years.

Early in the year 1759, at the age of twenty, Mrs Pool, whose maiden name was Fullerton, was married to Mr Samuel Pool, then of Bridgewater, with whom she lived nearly *seventy one* years, in the exemplary and faithful exercise of all the virtues of an amiable, discreet and affectionate Christian wife and mother.

The family of this lady has been remarkable for its numbers and health. At the death of her husband, in Dec. 1830,* their descendants were 271, of whom 251 were then living. At the time of *her* decease her descendants were, *ten* children, (nine now living), *seventy-two* grand-children, *two hundred and forty-five* great-grand-children, and *seventeen* great-great-grand-children; amounting in all to THREE HUNDRED AND FORTY-FOUR descendants; of whom *one hundred and thirty-eight* are the offspring of her *two* firstborn children, who were twin sisters.

The deaths that have occurred among her descendants are forty-two, viz. 1 child, 8 grand-children, 30 great-grand-children, and 3 great-great-grand-children, (all of whom excepting five died in childhood), so that the number of her living descendants, at the time of her death, was *three hundred and two.*

FOR THE REGISTER AND OBSERVER.

ABIJAH REED, Jr.

Died in this city, recently, Abijah Reed, Jr., son of Deacon Abijah Reed, of Easton.

In the death of this interesting young man, not only the fond hopes of affectionate parents, relatives and friends have been disappointed, but society has suffered a loss. At a period when exemplary virtue in the young men of our cities is so rare, the death of one,—who like the subject of this notice, was distinguished for his unyielding integrity, and his faithful and assiduous attention to the interests of his employer, and to all the duties of his station,—is felt beyond the circle of his immediate acquaintance and friends. It is mourned by all the good as a public loss. The example of this young man was valuable, not merely in respect to his faithful discharge of secular and everyday duties, but also from his regular and apparently devout attendance on the services and institutions of religion. To his immediate friends the memory of his virtues is precious; for though in his modesty he made no show or boast of his religious attainments, yet in his well orderhd and exemplary life he gave the best evidence that he was uniformly actuated by Christian motives and principles.

BOSTON YOUNG MEN'S BENEVOLENT SOCIETY.

A Sermon will be preached before the Boston Young Men's Society, tomorrow evening at 7 o'clock by the Rev. Mr Blagden, at Park st. Church. A collection will be taken in aid of the funds of the Society.

Geo. S. Hillard, *Secretary.*

** The Treasurer of the American Unitarian Association acknowledges the receipt of Thirty dollars from a Clergymen, to constitute the Rev. Samuel May of Leicester, a life member of the Association.

Nov. 11, 1835.

MARRIAGES.

In this city, by the Rev. Mr Capen, Mr John G. N. Taylor, to Miss Sarah Bradford, daughter of Dr Wm. Bradford.

In this city, by the Rev. Mr Dean, Mr Oliver Edwards, to Miss Emeline Reeves.

In Chelsea, by Rev. Mr Alger, Mr Samuel Bassett, to Miss Sarah Nichols.

In Cambridgeport, 11th inst. by Rev. Wm. A. Stearns, Dr Charles F. Chaplin to Miss Sarah R. daughter of John Trowbridge, Esq.

In Petersham, on Tuesday evening, by Rev. Mr Noyes, Rev. Wm. Barry, of Framingham, to Miss Elizabeth C. daughter of Cephas Willard, Esq.

DEATHS.

In this city, Mrs Sarah Roland, widow of the late Mr Christopher Roland, 73.

In Chelsea, Mrs Sarah Floyd, widow of the late Mr Samuel Floyd, 42.

POPULAR SCHOOL BOOKS.

RUSSELL, SHATTUCK, & Co. give notice that they have purchased twentyfour of the valuable copy right books hitherto published by Carter, Hendee & Co., and have added them to their own list of popular books. Intending to devote their attention principally to the publication of valuable books for the use of common schools, high schools and academies, they would respectfully call the attention of the public, and especially teachers and school committees, to the following works, now owned and published by them, as particularly deserving of general approbation, and as applicable to the wants of our public schools:

Emerson's National Spelling Book.

This Spelling book, prepared by B. D. Emerson, late principal of the Adams Grammar School, Boston, is used exclusively in the Boston and Philadelphia public schools, and has been highly approved in New England, New York, and other parts of the U. States.

2. Emerson's Introduction to the National Spelling Book; for the use of primary schools.
3. Emerson's New National Spelling Book.

This book may properly be called a revised and improved version of the old National Spelling Book, meaning that now in general use. The improvements principally consist in its exhibiting the modern orthography of certain disputed words, the simplifying of the Key to the vowel sounds, and the additional interspersion of progressive reading lessons illustrated by Cuts. In its present popular and improved form, it is believed to be better adapted to the condition of the common schools of our country, than any other spelling book in use.

The publication of the former 'National Spelling Book' will be continued, so that those instructers who prefer that edition may still be supplied.

4. Emerson's First-Class Reader.
5. Emerson's Second-Class Reader.
6. Emerson's Third-Class Reader.
7. Emerson's Progressive Primer.

These works are prepared by the author of the National Spelling Books; works extensively known, and among the most popular in the United States. They have recently been introduced into all the Public Schools in Philadelphia, and are rapidly coming into use in the Southern and Western States.

8. The North American Arithmetic, Part First—containing Elementary Lessons. By Frederick Emerson, late principal of the department of Arithmetic, Boylston School, Boston. This should be used in all grammar schools.
9. The North American Arithmetic, Part Second—containing a complete system of Mental and Written exercises in corresponding chapters. By the same author.
10. The North American Arithmetic, Part Third—containing the higher operations on numbers. By the same author.

Emerson's North American Arithmetic has now probably a more extensive use than any other in the United States. It has recently been adopted in all the Public Schools of Boston, instead of Colburn's First Lessons and Sequel; and is highly recommended by the Professors of Mathematics in a large number of Colleges, and by numerous teachers of Academies and common schools; and has also been republished in Canada and New Brunswick. A Key for the use of teachers is also published.

11. Blake's Second-Class Reader, for Schools.
12. Blake's New Universal Geography, for schools and academies, on the principles of analysis and comparison, illustrated with thirty two copperplate and stereotype maps, besides numerous engravings, tables and diagrams, bound together.
13. Bailey's First Lessons in Algebra.

By a vote of the school committee of Boston, this book has been introduced into the public schools of the city. It is also rapidly getting into use elsewhere.

14. Key to the above work, for the use of teachers.
15. Bakewell's Philosophy, edited by Ebenezer Bailey, author of the Algebra, and principal of the Young Ladies' High School, Boston.
16. First Lessons in Astronomy, by Samuel Worcester, for the use of schools.
17. Vose's Astronomy, a new edition just published—a popular work.
18. The Child's History of the United States—designed as a first book of history, for schools and families. By Rev C. A. Goodrich.
19. Goodrich's History of the United States, on a plan adapted to the capacity of youth, and designed to aid the memory, by a systematic arrangement and interesting associations; 49th edition, improved from new stereotype plates.
20. Emerson's Questions to the above work.
21. Whelpley's Compend of General History, with numerous corrections and improvements. By Rev Joseph Emerson.
22. The Academical Speaker, by B. D. Emerson.
23. Cleaveland's First Lessons in Latin.
24. Giles' First Book in Latin.
25. New Latin Reader, with an interlinear translation. By S. C. Walker.
26. Lempriere's Classical Dictionary; for Schools and academies.
27. Child's Own Book of Common Things.
28. Girl's Own Book—By Mrs Child.
29. Wanostrocht's French Grammar. improved edition.
30. La Bagatelle, or Easy Lessons in French, for youth.
31. Bossut's French Word and Phrase Book.
32. Hentz's French Reader.
33. Young Man's Guide; 7th edition.
34. American Common Place Book of Poetry—for High Schools.
35. American Common Place Book of Prose—for High Schools.
36. The Juvenile Speaker, for schools.
37. Nichols's Natural Theology, in familiar conversations, for schools.
38. Chronological Tables; for schools.

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TRUSSES.

J. FREDERICK FOSTER, informs the public and individuals afflicted with Hernia or Rupture, that he continues the manufacture and application of Trusses of every description, and that he has taken a shop at No. 3, Scollay's Buildings, (up stairs) near Court st. and N. E. Museum,—Opposite the estate formerly Gardner Greene's. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, he is now confident that he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.

☞ Trusses repaired at short notice.

Refer to { Dr J. C. Warren, Boston,
Dr Walker, Charlestown,
Dr Robbins, Roxbury.

A CARD.—The Subscriber would inform those who supposed that he had relinquished the right of carrying on the above business, that nothing further has ever been done than merely relinquishing his successorship of Mr Beath's business, and that shop which was named by him "Boston Truss Manufacry."

J. F. F.

Boston, Nov. 12, 1835. [6m

AMERICAN ALMANAC FOR 1836.

THIS day received by JAMES MUNROE & Co. the American Almanac for 1836.

n 21 134 Washington st.

WESTERN MESSENGER, No. 5, This day received by *JAMES MUNROE & Co.* 134 Washington st. n 21

NEW BOOKS.

ZINGENDORF and other Poems by Mrs Sigourney.
Sherwood's Works vol 12.
Life of Martin Van Buren.
The Backslider, being No. 5 Scenes and Character.
Miscellaneous Writings of Joseph Story, L. L. D.
A Walk about Zion.
No. 73 Harpers Family Library containing the History of the Barbary States.
For sale by *JAMES MUNROE & Co.* Boston Bookstore. n 21

TRACTS OF THE A. U. A.

JUST published by L. C. Bowles, 247 Washington street, Tract No. 97.—"False Witnesses answered," by James Freeman Clarke, Louisville Ky.

n 14

THE FORGET ME NOT, FOR 1836.

A Christmas, New Years, and Birthday Present. Edited by FREDERIC SHOBERL.

Just received by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st. n 14

THE BOSTON BOOK, being Specimens of Metropolitan Literature, Occasional and Periodical.

Just received at the Boston Bookstore, 134 Washington st. n 14

MISS SEDGWICK'S NEW NOVEL.

THE Linwoods, or Sixty Years Since in America, by the author of Hope Leslie, Redwood, &c. in two vols. This day received by JAMES MUNROE & Co. 134 Washington st. o 3

EMERSON'S ARITHMETICS.

THE NORTH AMERICAN ARITHMETIC, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full developement of its higher operations.

The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent works. Among those who recommend the work are—Professor Joslin, of Union College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools.—After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18th, 1834, it was voted, unanimously, "That Emerson's North American Arithmetic, be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also KEYS to the same for the use of Teachers, are published by *RUSSELL, SHATTUCK & Co.*, Boston.

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THE Publishers of "A Reprint of the Early Vernacular Versions of the New Testament," are anxious to procure a copy either of that of Tyndale, of Coverdale, or of John Rogers (commonly called Thos. Mathew's.) These may easily be distinguished from the Genevan or Bishops' by a date prior to A D 1560, or by certain internal marks, if the title page be lost. Any persons able to furnish a clue to either of such *supposed* Bibles, will confer a favor on the Publishers by commnnicating it to the Editor of the Register. o 31.

TRACT OF THE A. U. A.

JUST published by L. C. BOWLES, 147 Washington street, "A Brief Statement and Explanation of the Unitarian Belief. By Orville Dewey"—being No. 96 of the Tracts of the A. U. A. o 17

FOLLEN'S GOSPEL OF ST. JOHN.

THIS day published, Luther's German Version of the Gospel of St John, with an Interlinear English Translation, for the use of Students By Charles Follen, Professor of the German Language and Literature in Harvard University.

Boston Bookstore, JAMES MUNROE & Co., 134 Washington street. jy 11

BRAZER'S ESSAY ON DIVINE INFLUENCE.

THIS day published by JAMES MUNROE & CO. Essay on the Doctrine of Divine Influence upon the human Soul.—first published in the Christian Examiner, by John Brazer.

Boston Bookstore 134 Washington St. Sept. 5

ENGLISH ANNUALS FOR 1836.

FRIENDSHIPS Offering and Winter's Wreath, a Christmas and New Year's Present for 1836.

Also—Fisher's Drawing Room Scrap Book for 1836 with poetical Illustrations by L. E. L. Just received by James Munroe & Co. Boston Bookstore 134 Washington st. n 7

THE RELIGIOUS SOUVENIR for 1836. Just received by James Munroe & Co. Boston Bookstore 134 Washington st. n 7

STORY'S MISCELLANEOUS WRITINGS.

JAMES MUNROE & Co. have this day published the Miscellaneous Writings, Literary, Critical, Judicial and Political of Joseph Story, LL.D. now first Collected in one vol. 8vo. Boston Bookstore 134 Washington st. n 7

LIBERAL PREACHER FOR SEPT.

JUST published, at 147 Washington street. The Liberal Preacher for Sept. 1835, containing a Sermon by Rev. Joseph Field, of Weston, Mass.—"Contentment." n 7

FISHER'S Drawing Room Scrap Book for 1836 with Poetical Illustration by L. E. L. This day received at James Munroe & Co. Boston Bookstore 134 Washington st. n 7

EVERETTS BLOODY BROOK ADDRESS.

JAMES MUNROE & Co. have just received an Address delivered at Bloody Brook in South Deerfield Sept. 30th 1835 in commemoration of the fall of the Flower of Essex at that spot, in King Philip's War, Sept. 18, 1675 (O S.) Published by request. Boston Bookstore 134 Wasington st. n 7

NEW ANUALS FOR 1836.

THE Token and Atlantic Souvenir, a Christmas and new year's present, edited by S. G. Goodrich, twelve embellishments.

The Gift: a Christmas and new year's present for 1836, edited by Miss Leslie, illustrated with nine engravings beautifully embossed.

The Pearl; or, Affection's Gift, a Christmas and new years present embellished with seven fine Mezzotinto engravings.

The Youth's Sketch Book for 1836, illustrated with eight beautiful engravings.

Published and for sale by James Munroe & Co. Boston Bookstore 134 Washington st. Oct. 17

STORY'S ADDRESS.

JAMES MUNROE & Co. have just published a Discourse upon the Life, Character, and Services of the Hon. John Marshall, LL.D., Chief Justice of the United States of America—pronounced on the fifteenth day of October, at the request of the Suffolk Bar, by Joseph Story, LL.D.

Boston Bookstoore, 134 Washington street. n 7

WORDSWORTH'S NEW POEMS.

YARROW Revisited, and other Poems, by Wm Wordsworth,

—"Poets—dwell on earth
To clothe whate'er the soul admires and loves
With language and with numbers"—Akenside.

This day published and for sale by *JAMES MUNROE & CO*, Boston Bookstore, 134 Washington st. o 17

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs, or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

Dr Epps' Phrenological Essays, with Notes by Rev. John Pierpont—Price 42 cts.
Simpson on Popular Education.
Dr Caldwell on Physical Education.
Spurzheim's works complete, on Phrenology, Physiognomy, Anatomy, Insanity, Education, &c.
Combe's System of Phrenology, 1 vol. 8vo. with plates.
Combe's Elements of Phrenology, 1 vol. 12mo.
Combe's Lectures on Popular Education, 1 vol. 12mo.
Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.
Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health.
may 9

GLEAMS OF TRUTH—NEW ED.

THIS day published by James Munroe & Co. Gleams of Truth by Joseph Tuckerman—second edition with additions, being No. 4 Scenes & Characters edited by Rev. H. Ware Jr. Boston Bookstore 134 Washington st. Oct. 17

DR PARKER'S MEMOIR.

JUST received and for sale by JAMES MUNROE & Co. 134 Washington st., A Memoir of the Rev Nathan Parker, D. D. Minister of the South Church in Portsmouth, N. H.—By Henry Ware, Jr., D. D.

Also, a few copies of Parker's Sermons.

sept 26

SCHOOL TESTAMENTS.

THIS day received, a large lot of School Testaments, on good paper and type (from the American Bible Society's Plates) and strongly bound in cloth. This is the best school edition of the Testament in the market, and will be sold at a very small advance on the cost of manufacture. Also a good collection of quarto, octavo, and duodecimo Bibles, that are very strongly bound, and superior editions. For sale at unusually low prices.

RUSSELL, SHATTUCK & CO.

o 31. 121 Washington St.

THE SCRIPTURAL INTERPRETER,—Vol. V. No. 5—just published by L. C. Bowles, 147 Washington street.

CONTENTS.

Translation and Exposition—Matt. xvi. 13—28.
Errors relative to the advantages to be obtained from the Old Testament.
An introduction to the Book of the Acts.
The Book of Job. n 7

MRS HALE'S NEW WORK.

TRAITS of American Life, by Mrs Sarah J. Hale, author of Northwood, Flora's Interpreter, &c.

Just received by *JAMES MUNROE & Co.*, 134 Washington street. n 7

MRS HEMANS' POEMS—new Ed. complete.

JAMES MUNROE & Co. have just received the Poetical Works of Mrs Felicia Hemans, complete in one volume—with a Critical Preface, by B. B. Thatcher. n 7

NEW AMERICAN ANNUAL.

THE MAGNOLIA for 1836. Edited by Henry W. Herbert, embellished with splendid engravings of American scenery. Just received at the Boston Bookstore 134 Washington st. n 7

GELL'S POMPEII.

POMPEIANA: the Topography, Edifices and Ornaments of Pompeii the result of excavations since 1819 of Sir William Gell N. A. F. R. S. and F. S. A. in two vols. Just received by James Munroe & Co. Boston Bookstore 134 Washington st. n 7

EVERETTS AMHERST ADDRESS.

AN address delivered before the Literary Societies of Amherst College, August 25th 1835 by Edward Everett, published by request. For sale by James Munroe 134 Washington st. n 7

ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.

THE Encyclopædia of Religious Knowledge—or, Dictionary of the Bible, Theology, Religious Biography, all Religions, Ecclesiastical History, and Missions; containing definitions of all religious terms; an impartial account of the principal Christian Denominations that have existed in the world from the birth of Christ to the present day, with their doctrines, religious rites and ceremonies, as well as those of the Jews, Mohammedans, and Heathen nations; together with the Manners and Customs of the East, illustrative of the Holy Scriptures, and a description of the Quadrupeds, Birds, Fishes, Reptiles, Insects, Trees, Plants, and Minerals, mentioned in the Bible; a statement of the most remarkable Transactions and Events in Ecclesiastical History; Biographical notices of the early Martyrs and distinguished religious Writers and Characters of all ages. To which is added a Missionary Gazetteer, containing Descriptions of the various Missionary Stations throughout the globe; by Rev. B. B. Edwards, editor of the Quarterly Observer. The whole brought down to the present time, and embracing under one Alphabet, the most valuable part of Calmet's and Brown's Dictionaries of the Bible; Buck's Theological Dictionary; Abbott's Scripture Natural History; Wells' Geography of the Bible; Jones's Christian Biography; and numerous other similar works. Designed as a complete book of reference on all Religious subjects, and companion to the Bible; forming a cheap and compact Library of Religious knowledge. Edited by Rev. J. Newton Brown. Illustrated by Wood Cuts, Maps, and Engravings, on Copper and Steel.

PUBLISHERS' ADVERTISEMENT

The present is an age, and ours is a country, demanding great condensation and brevity in writers who would secure attention. So active and busy are the habits of the mass of our countrymen, that, they have neither time nor patience to turn and peruse the pages of the cumbersome quartos and folios of the 17th century; while a tolerable competency would scarcely suffice for the purchase of the numerous works of which the modern press is so fruitful, on the subjects embraced in this volume. The work then, combining and condensing the most valuable results of the researches of the best writers on any subsect, while it will be most likely to be received with favor, will at the same time be best calculated to facilitate the acquisition, and consequently the diffusion of knowledge. With these views, the "Comprehensive Commentary on the Bible" was jected; and its unprecedented sale has encouraged the same publishers to offer to the public the present volume. The subjects embraced in this work are interesting to all, and as it is not designed to be in the least sectarian, or denominational, it cannot fail to be desirable for all, whether professedly religious or not, at least as a book of reference.

Conditions.—This volume will contain about 1250 pages, super-royal octavo, be neatly printed, and durably bound. It will be afforded to subscribers at the low price of five dollars. Any clergyman or other person becoming responsible for six subscribers, shall be entitled to a seventh copy gratis.

Subscriptions received by the publishers, FESSENDEN & CO., Brattleboro', or T. H. JENKS, No 8 School street, Boston.

sept 19. 3tis&3toseop

VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

Camden's Brittania 2 vols folio, published in London in 1733, in English.

Wood's Athenae Oxonienses, 2 vols folio, London 1721.

Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.

Walker's sufferings of the clergy during the grand rebellion, folio London 1714.

Latin Vulgate Bible, printed in 1529.

DEWEY'S DISCOURSES 2D EDITION.

JUST Published and for sale by L. C. BOWLES, No 147 Washington street, Discourses on various subjects by Rev Orville Dewey, 2d edition.

sept 5

POETRY.

LINES

Written after seeing the Plates of Audubon's Birds of America.

[By the author of 'Corn-law Rhymes.']

'Painting is silent music,' so said one
Whose prose is sweetest painting.* Audubon!
Thou Raphael of great Nature's wood and seas!
Thy living forms and hues, thy plants, thy trees,
Bring deathless music from the houseless waste,
The immortality of truth and taste:
Thou giv'st bright accents to the voiceless sod,
And all thy pictures are mute hymns to God.
Why hast thou power to bear the untravelled soul
Through farthest wilds, o'er Ocean's stormy roll,
And to the prisoner of disease bring home
The homeless bird of Ocean's roaring foam,
But that thy skill might bid the desert sing
The sun-bright plumage of the Almighty's wing?
With his own hues thy splendid lyre is strung,
For genius speaks the universal tongue.
'Come,' cries the bigot, black with pride and wine,
'Come and hear me! the word of God is *mine*.'
'But I,' saith He who paves with suns his car,
Or makes those suns his coursers from afar,
And, with a glance of his all-dazzling eye,
Smites into crashing flame the boundless sky—
'I speak in this swift sea-bird's speaking eyes,
These passion-shivered plumes, these lucid dyes;
This beauty is *my* language; in this breeze
I whisper love to forests and the seas;
I speak in this lone flower, this dew-drop cold,
That hornet's sting, yon serpent's neck of gold—
These are my accents; hear them! and behold
How well my prophet-spoken truth agrees
With the dread truth and mystery of these
Sad, beauteous, grand, love-warbled minstrelsies!'
Yes, Audubon! and men shall read in thee
His language, written for eternity:
And if, immortal in its thoughts, the soul
Shall live in Heaven, and spurn the tomb's control,
Angels shall re-transcribe, with pens of fire,
Thy forms of Nature's terror, love, and ire,
Thy copied words of God—when death-struck suns
expire.

[*Rousseau.]

BIOGRAPHICAL.

CHIEF JUSTICE MARSHALL.

[Farther extracts from Judge Story's Discourse.]

I have hitherto spoken of traits of character, belonging in a great measure to his private life. Upon his public life we may look with equal satisfaction. It was without stain or blemish. It requires no concealment or apology; and may defy the most critical and searching scrutiny. He was never seduced by the allurements of office to a desertion of his principles. He was never deterred from an open vindication of them by popular clamor, or party cabal; by the frowns of power, or the fury of mobs. His ambition took a loftier range. He aspired to that fame, which is enduring, and may justly be conferred by future ages; not to that fame, which swells with the triumphs of the day, and dies away, long before it can reach the rising generation. To him might be applied the language of another great magistrate*—He wished for popularity; that popularity, which follows, not that, which is run after; that popularity, which, sooner or later, never fails to do justice to the pursuit of noble ends by noble means. He would not do, what his conscience told him was wrong, to gain the huzzas of thousands, or the daily praise of all the papers, which came from the press. He would not avoid to do, what he thought was right, though it should draw on him the whole artillery of libels; all that falsehood or malice could invent, or the credulity of a deluded populace could swallow.

There was throughout his political life a steadfastness and consistency of principle as striking, as they were elevating. During more than half a century of public service, he maintained with inflexible integrity the same political principles, with which he begun. He was content to live *by*, *with*, and *for* his principles. Amidst the extravagancies of parties at different times, he kept on the even tenor of his way with a calm and undeviating firmness, never bending under the pressure of adversity, or bounding with the elasticity of success. His counsels were always the counsels of moderation, fortified and tried by the results of an enlightened experience. They never betrayed either timidity or rashness. He was, in the original, genuine sense of the word, a Federalist—a Federalist of the good old school, of which Washington was the acknowledged head, and in which he lived and died. In the maintenance of the principles of that school he was ready at all times to stand forth a determined advocate and supporter. On this subject he scorned all disguise; he affected no change of opinion; he sought no shelter from reproach. He boldly, frankly, and honestly avowed himself, through evil report and good report, the disciple, the friend, and the admirer of Washington and his political principles. He had lived in times, when these principles seemed destined to secure to the party, to which he belonged, an enduring triumph. He had lived to see all these prospects blasted; and other statesmen succeed with a power and influence of such vast extent, that it extinguished all hopes of any future return to office. Yet he remained unshaken, unseduced, unterrified. He had lived to see many of his old friends pass on the other side; and the gallant band, with which he had borne the strife, drop away by death, one after another, until it seemed reduced to a handful. Yet he uttered neither a sigh, nor a complaint. When, under extraordinary excitements in critical times, others, with whom he had acted, despaired of the Republic, and were willing to yield it up to a stern necessity, he resisted the impulse, and clung to the Union, and nailed its colors to the mast of the Constitution.

It is no part of my duty or design upon the present occasion to expound, or vindicate his political opinions. That would of itself furnish ample materials for a discourse of a different character. But it is due to truth to declare, that no man was ever more sincerely attached to the principles of free government; no man ever cherished republican institutions with more singleness of heart and purpose; no man ever adhered to his country with a stronger filial affection; no man in his habits, manners, feelings, pursuits, and actions, ever exemplified more perfectly that idol of chivalry, a patriot without fear and without reproach. But, on the other hand, no man was ever more sensible of the dangers incident to free institutions, and especially of th[illegible] n our national [illegible] the weak[illegible] [illegible]ose, which threate[illegible] [illegible] saw and felt, where the weaknesses of the Republic lay. He wished, earnestly wished, perpetuity to the Constitution, as the only solid foundation of our national glory and independence. But he foresaw what our course would be; and he never hesitated to express, what his fears were, and whence the ruin of the Constitution must come, if it shall come at all. In his view, the Republic is not destined to perish, if it shall perish, by the overwhelming power of the National Government; but by the resisting and counteracting power of the State sovereignties. He thought with another kindred mind, whose vivid language still rings in my ears after many years, as a voice from the dead, that in our Government the centrifugal force is far greater than the centripetal; that the danger is not, that we shall fall into the sun; but that we may fly off in eccentric orbits, and never return to our perihelion. Whether his prophetic fears were ill or well founded, Time alone can decide;—Time, which sweeps away the schemes of man's invention; but leaves immovable on their foundations the eternal truths of nature.

Hitherto, I have spoken of the attributes belonging to his moral character, and the principles, which governed his life and conduct. On these, I confess, that I dwell with a fond and reverential enthusiasm. There was a daily beauty in these, which captivated the more, the nearer they were approached, and the more they were gazed on. Like the softened plays of moonlight, they served to illuminate all objects, at the same time, that they mellowed and harmonized them. But, I am admonished, that the duties of the present occasion require me to dwell rather on his intellectual, than his moral qualities. He stands before us rather at the head of a learned profession, than as a private citizen, or as a statesman.

He was a great man. I do not mean by this, that among his cotemporaries he was justly entitled to a high rank for his intellectual endowments, an equal among the master spirits of the day, if not *facile princeps*. I go farther; and insist, that he would have been deemed a great man in any age, and of all ages. He was one of those, to whom centuries alone give birth; standing out, like beacon lights on the loftiest eminences, to guide, admonish, and instruct future generations, as well as the present. It did not happen to him, as it has happened to many men of celebrity, that he appeared greatest at a distance; that his superiority vanished on a close survey; and that familiarity brought it down to the standard of common minds. On the contrary, it required some degree of intimacy fully to appreciate his powers; and those, who knew him best, and saw him most, had daily reason to wonder at the vast extent and variety of his intellectual resources.

His genius was rather contemplative, than imaginative. It seemed not so much to give direction to his other intellectual powers, as to receive its lead from them. He devoted himself principally to serious and profound studies; and employed his invention rather to assist philosophical analysis, than to gather materials for ornament, for persuasion, or for picturesque effect. In strength, and depth, and comprehensiveness of mind, it would be difficult to name his superior. He sought for truths far beyond the boundaries, to which inquisitive and even ambitious minds are accustomed to push their inquiries. He traced them out from their first dim lights and paly glimmers, until they stood embodied before him with a clear and steady brightness. His sagacity was as untiring, as it was acute; and he saw the conclusion of his premises at such vast distances, and through such vast reaches of intermediate results, that it burst upon other minds as a sort of instant, and miraculous induction. It was said by a distinguished political opponent, who had often felt the power of his reasoning, that he made it a rule in argument, never to admit any proposition asserted by the Chief Justice, however plain and unquestionable it might seem to be; for, if the premises were once admitted, the conclusion, however apparently remote, flowed on with an irresistible certainty. His powers of analysis were, indeed, marvellous. He separated the accidental from the essential circumstances with a subtilty and exactness, which surprised those most, who were accustomed to its exercise. No error in reasoning escaped his detection. He followed it through all its doublings, until it became palpable, and stripped of all its disguises. But, what seemed peculiarly his own, was the power, with which he seized upon a principle or argument, apparently presented in the most elementary form, and showed it to be a mere corollary of some more general truth, which lay at immeasurable distances beyond it. If his mind had been less practical, he would have been the most consummate of metaphysicians, and the most skilful of sophists. But his love of dialectics was constantly controlled by his superior love of truth. He had no vain ambition to darken counsel, or encourage doubt. His aim was conscientiously to unfold truth, as it was, in its simple majesty; to strengthen the foundation of moral, religious, social, political, and legal obligations; and to employ the gifts, with which Providence had entrusted him, to augment human happiness, support human justice, and bind together in an indissoluble union the great interests of human society. In short, if I were called upon to say, in what he intellectually excelled most men, I should say it was in wisdom, in the sense already alluded to;—a wisdom drawn from large, extensive, sound principles and various researches;—a wisdom, which constantly accumulated new materials for thought and action, and as constantly sifted and refined the old. He was not ambitious of literary distinction. But his great work on the life of Washington shows his capacity for historical composition in the most favorable light. It will for ever remain a monument of his skill, sound judgment, and strict impartiality; and must in the future, as in the past, be a standard authority for all other historians.

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* Lord Mansfield, 4 Burr. R. 2562.

MISCELLANEOUS.

PAUPERISM AND PENITENTIARIES.

From Simonds's Report on Almshouses and Pauperism.

Your agent has made inquiries as opportunities presented, in relation to the extent and practical effects of charitable societies. These are numerous in some cities, and are represented as doing great good, so far as their operations are conducted with judgment and discrimination. But the legal guardians of the poor almost universally complain of improper almsgiving as tending to produce and perpetuate pauperism. One gentleman in another city, himself an agent of a benevolent society, remarked, 'we have injudicious alms-giving enough to pauperize the city.' A new class of benevolent associations has lately gone into operation in Philadelphia, New York and Boston. Their object is not so much to relieve poverty as to prevent it. They instruct the ignorant, find them employment, and teach them to rely on their own industry and resources rather than on eleemosynary aid. The poor and the degraded are encouraged to respect themselves and to be respected; to be cleanly and sober; to attend church and improve their minds and characters, and to send their children to school. In these operations of true charity, the ministers of the poor in this city, and numerous coadjutors of both sexes, bear a distinguished part.

Besides institutions for the relief of the poor by public charity, your agent visited a great number of prisons, hospitals and asylums of various kinds for the relief of physical suffering, and the education and reformation of orphans, neglected and refractory children and youth. The reports of prisons, and especially the elaborate reports of the Prison Discipline Society, contain full information in this department. Public opinion is somewhat interested and divided on the question whether prisons on the Auburn plan, that is separate cells for the night, the prisoners working silently together by day, or the Eastern Penitentiary of Pennsylvania plan, that is, solitary confinement and solitary labor, are best. The former is tested, found to be economical, and in point of reforming convicts a great improvement on old prisons; the latter, of which the only specimen is in Philadelphia, has been in operation but six years. Thus far, but few have been recommitted, and its friends, particularly its talented and respected warden, Samuel R. Wood, are confident that its tendency, for the moral reformation of criminals is much superior to the Auburn plan.

The houses of refuge in New York and Philadelphia, for the reformation of juvenile delinquents, continue to enjoy a high reputation, and to confer on an interesting portion of the population of those great cities, incalculable benefits. The annual reports are full and highly satisfactory. Good arrangements and liberal provisions have placed their buildings and workshops in fine order; and the happy appearance of the inmates at work, at their meals, in school and in the chapel, indicate that these establishments are conducted with great skill, benevolence and success.

It is believed that there is an increasing conviction in the community of the importance of bringing great moral principles to bear on all questions respecting pauperism and crime. Much has been done to give to our great institutions, both penal and charitable, a remedial character; and the preventive measures now in operation, especially in regard to the morally exposed among the young, are full of promise for the generation that will come after us.

UNIVERSITY OF PRAGUE.

From the correspondence of the Lutheran Observer.

Another prominent and highly interesting matter in Prague is its ancient university, next to that of Heidelberg, the oldest either in Austria or Germany. It was founded in 1348, by the emperor Charles IV. in imitation of the university of Paris,—a city which he adopted as his model in more than one particular. Under such patronage the institution soon acquired an immense degree of reputation; thousands of aspiring youth from every surrounding country flocked to its halls; and in fact from the period of its commencement up to the year 1409, at least 20,000 students had enjoyed the benefits of instruction from its illustrious professors. It was, however, in this latter year—1409—that successful efforts were made by John Huss—afterwards a martyr at Constance—to curtail the influence of foreign students upon academic elections, and at the same time increase the privileges of native Bohemians. The success of this effort was followed by an immense excitement, and in the heat of this excitement—incredible as it may seem—no less than 5000 students, together with a body of professors, deserted Prague. Of this number about 2000 repaired to Leipsic in Saxony, and established a university in that city.—Others retired to different parts of Germany, and hence institutions of learning soon sprang up in Ingolstadt, Rostock, and Kirakan. The institution in Prague, however, was by no means destroyed in consequence of the emigration of 5000 individuals at one and the same time; it did not suffer even a temporary suspension of its exercises or a trifling interruption of its movements. A body of students so respectable still remained, that soon it acquired new vigor and rose once more to the highest rank ever occupied by any seat of learning in Europe.

Thus it was a century or two ago. At present, however, its ancient reputation is gone, although it boasts of 18 ordinary and 8 extraordinary professors in the several departments of Science, together with an average number of 1800 students. One prominent reason that will account for the decrease of its literary reputation, may no doubt be traced to the influence arising from the jealous, fearful nature of the Austrian government, which is essentially an absolute despotism. This government has long maintained a despotic sway over the bodies of the people; but not satisfied with this, it has been laboring long and hard to cast all possible fetters around the immortal mind. It has fettered the press, it has forbidden the publication of any work whatever, that has not first been examined in manuscript form by its hireling minions; it never permits a vast number of foreign works to enter its borders; it restricts all professors from lecturing upon any subject not embraced within a certain prescribed range; and it takes care that students shall be taught to place more value upon bodily mortification and ascetic exercises, than upon mental discipline. Under these circumstances if professional men are discouraged from any effort at publication through the press, they are equally discouraged from consuming their leisure hours in profound scientific research, especially in the department of theology.—At the same time, young theologians, who always constitute a very large proportion of the students, receiving no strong impulse from their preceptors, and being taught to feel the deepest reverence for monkish austerity, perform little more mental labor than is sufficient to save them from disgrace at a semi-annual examination. Unquestionably it is the restraining, deadening, influence of the government, which gives rise to these effects, no matter how deleterious they may be for the interests of science. Its own interests—the interests of despotic power—are viewed as infinitely transcending every other; and for the accomplishment of these, it is willing to sacrifice every other consideration. In Vienna, it is even worse than in Prague, because there the minions of power can look and watch with their own eyes, or at least they can use the eyes of their immediate dependants. But after all Prague has little cause for triumph over its sister university; and thus it will doubtless continue to be so long as Metternich shall direct the politics of Austria.

If, however, the literary fame of this institution has diminished, the rich treasures contained in its library still remain as unimpaired as they ever were. Here they remain as they were handed down from earlier ages, when Jesuits held the predominance, giving tone both to the literature and the religion of the whole land. At present the total number may be estimated at 120,000 volumes, in connection with 4000 manuscripts; among which a beautiful manuscript of Pliny, exceedingly ancient, is shown with great ostentation. Other manuscripts are preserved with uncommon jealousy, under lock and key, and never shown except to particular individuals, as an act of special favor. Among the number are documents in the hand writing of John Huss and his friend Jerome of Prague, seized when those excellent men were hurried to the stake. In connection with these are not a few original documents, whose contents, if once given to the world, would cast a flood of light upon the history of the church, especially during the momentous occurrences of the 15th and 16th centuries. Here they are all locked up mouldering and neglected, a rich banquet indeed for a theological antiquarian, perhaps the more tempting because beyond his reach.

H. H.

Manners of the Germans.—The public garden at Frankfort affords a striking, and, to an Englishman, very mortifying proof of the great superiority of the manners of the German lower classes over those of the English. Though merely separated from a public high-road by a low hedge, which may be stridden across; though at all times accessible (there being no doors or gates of any kind to the entrances) to every individual of a population of 50,000; and though constantly frequented by servants and children of all descriptions, not a flower, or even a leaf, of any one of the plants, from the earliest and most showy to the humblest, seems ever touched. Even the beds of mignonette looked as unplucked as if in an English private garden. It is needless to say how utterly impossible it would be to have near any large English town a similar garden thus open to the public, and thus scrupulously kept from injury; and instead of threats of heavy penalties, a printed paper was affixed to a board at each entrance, expressing, in German, that the public authorities have originally formed, and annually kept up the garden for the gratification of the citizens; its trees, shrubs and flowers are committed to the safeguard of their individual protection.—*Loudon's Enclycopedia of Gardening.*

Cinnamon Fields of Ceylon.—Our morning was, as usual on a first arrival, taken up by visits; in the afternoon we drove in Sir E. Barens's sociable through the farmed cinnamon gardens, which covered upwards of 17,000 acres of land on the coast, the largest of which are near Columbo. The plant thrives best in a poor and sandy soil, in a damp atmosphere, it grows wild in the woods to the size of a large apple tree, but when cultivated, is never allowed to grow more than ten or twelve feet in height, each plant standing separate. The leaf is something like that of the laurel in shape, but of a lighter color; when it first shoots out it is red and changes gradually to green. It is now out of blossom, but I am told the flower is white and appears when in full blossom to cover the garden. After hearing so much of the spicy gales from this island, I was much disappointed at not being able to discover any scent, at least from the plants, in passing through the gardens, there is a very fragrant smelling flower growing under them, which at first led us into the belief that we smelt the cinnamon, but we were soon undeceived. On pulling off a leaf or twig you perceive the spicy odor very strongly, but I was surprised to hear that the flower had little or none. As cinnamon forms the only considerable export of Ceylon, it is, of course preserved with great care; by the old Dutch law, the penalty for cutting a branch was the loss of a hand; at present, a fine expiates the same offence. The neighborhood of Columbo is particularly favorable to its growth, being well sheltered, with a high equable temperature; and showers fall frequently, though a whole day of heavy rain is uncommon; the ground is never parched."—*Bishop Heber.*

Plagues.—Every country in Europe, and Italy perhaps more than any other, was visited during the middle ages by frightful plagues, which followed each other in such quick succession, that they gave the exhausted people scarcely any time for recovery. The oriental bubo-plague ravaged Italy sixteen times between the years 1119 and 1340. Small-pox and measles were still more destructive than in modern times, and recurred as frequently. St. Anthony's fire was the dread of the town and country; and that disgusting disease, the leprosy, which, in consequence of the crusades, spread its insinuating poison in all directions, snatched from the paternal hearth innumerable victims, who, banished from human society, pined away in lonely huts, whither they were accompanied only by the pity of the benevolent and their own despair. All these calamities, of which the moderns have scarcely retained any recollection, were heightened to an incredible degree by the black death, which spread boundless devastation and misery over Italy. Men's minds were every where morbidly sensitive; and as it happens with individuals whose senses, when they are suffering under anxiety, become more irritable, so that trifles are magnified into objects of great alarm, and slight shocks, which scarcely affect the spirits when in health, give rise in them to severe diseases, so it was with this whole nation, at all times so alive to emotions, and at this period so sorely pressed with the horrors of death."—*Dr Babington's translation from the German of Dr Hecker.*

Richmond, Indiana, Oct. 3.

Emigration to the West.—We have so often mentioned this subject, that we would look on in silence now, if it did not almost exceed belief. The "movers" may find some room, perhaps, in the wide and "far West;" but where upon earth do they all come from? It would seem that the whole East and North had broke loose upon us and were pouring in almost as numerous as the northern hordes that overwhelmed ancient Rome. Certainly, the great thoroughfare which is now constructing through this place, is well denominated "the National Road;" it might be appropriately called even now, the Road of Nations, for we have samples of most of them upon it. A gentleman of this place informs us that he counted in one day this week 63 moving wagons crossing the ford below town. The average number would probably be two-thirds of that.

Sales of National Property in Portugal.—Sales of National property in Portugal, by authority of the Minister of Finace, are advertised from time to time in the London papers. A sale is to take place on the 9th and 10th of December of extensive estates, consisting of the property of the Monastery of Santa Maria, at Alcobaca, valued at 24,600,000 reis,—of the Convent of Santa Maria Magdalena, at Evora, valued at 2,400,000,—of the Convent of St Antonio, at Covilha, valued at 16,400,000,—property of the House of the Holy Ghost, valued at 4,416,000, and several other Convents valued in all at about 125,000,000 reis.

At a sale on the 7th of September, property of the House of the Holy Ghost and other Convents were dispssed of, which was rated in the official valuation at 25,834,000 reis, and was sold in fourteen parcels for 103,785,000 reis, of which 8,305,000 was paid in cash and the rest in bonds. On the 9th of Sept. property valued at 20,992,900 was sold for 46,781,000, and on the 11th, property valued at 29,631,280, was sold for 61,136,000.

POPULAR SCHOOL BOOKS.

CARTER, HENDEE & Co., 131 Washington st. Boston, being extensively and almost wholly engaged in the publication of School Books, are enabled to offer to School Committees and Teachers, a list in the highest degree worthy their attention. The following are particularly adapted to the wants of our public schools.

1. The National Spelling Book, by B. D. Emerson.

This Spelling Book is used exclusively in the Boston Public Schools, and has been approved in New York, Pennsylvania, Maryland, and in the Western and Southern States.

2. Emerson's Introductory Spelling Book, for beginners.

3. The New National Spelling Book, by B. D. Emerson.

This book differs from the old (meaning the one now in general use) principally in the orthography of some disputed words. It is compiled to meet the wishes of several valued teachers, who approved the plan of its predecessor, as to its classification and plan for precisely pointing out the pronunciation, but who were reluctant to follow the orthography of Walker in all cases.

The publication of the former "National Spelling Book" will be continued, so that those instructers who prefer that edition, may still be supplied.

4 Pierpont's Series of Reading Books, viz—The Young Reader—Introduction to the National Reader—The National Reader,—and the American First Class Book. Three of these works are used in the Boston public schools; the two latter have been reprinted in England, where they are called better works of the kind, than any used in that country. If Murray's English Reader is discarded at home, should it not be in this country?

'All interested in the education of youth must feel highly indebted to Mr Barker for his reprint of that excellent and popular school book, the National Reader.'—*Cambridge (Eng.) Press.*

'We hesitate not to say the National Reader is a most valuable manual of school literature.'—*Sheffield (Eng.) Iris.*

'In all respects we believe that it is superior to most of the collestions now in this country.'—*Aberdeen Scot. Observer.*

5. Worcester's Series of Reading Books, viz—A Second Book for Reading and Spelling—A Third Book for Reading and Spelling, with simple rules and instructions for avoiding common errors—and a Fourth Book for Reading and Spelling, with instructions.

The last work completes a series of books for teaching children how to read—The Primer, The Second Book, The Third Book, and Fourth Book. In the first three, spelling lessons are given with the reading lessons; but they are omitted in the Fourth Book because those who are able to read these lessons should use a dictionary for spelling, and for learning the meaning of every word which they do not understand. So far as the compiler and publishers have been able to learn, no one has used the Third Book, without being satisfied that the rules and instructions for reading, and for avoiding common errors, are of great utility. They are, therefore, continued in the Fourth Book, and greatly enlarged; and they constitute the principal difference between these and other school books for reading, which are now in use.

6. Smith's Practical and Mental Arithmetic—a work now adopted in very many of the schools and academies throughout the country. This work contains also a short system of Book-keeping, suitable for mechanics, farmers, and traders.

The publishers would urge the attention of teachers to this work, in the belief that it is a great and important improvement in the art of teaching Arithmetic.

It has lately been recommended by the Vermont and Rhode Island School Commissioners for use throughout those states, and it is also extensively used in every section of the country. It used in many places on the score of economy, aside from its intrinsic merit, it being one of the cheapest books extant, embracing all that is valuable in the two systems, mental and practical, at the usual price of a treatise on one.

7. Blake's Geography for Children, with 8 copperplate maps and 30 engravings.

8. Field's School Geography and Atlas. 'It is used in all the Boston public Schools.'

9. Walsh's Book-keeping, for common schools.

10. Goodrich's History of the United States, improved edition.

11. Questions to Goodrich's U. S. History, by Rev J. Emerson.

12. Parley's First, Second, and Third Books of History, the most popular series now in use.

13. Parley's History of Animals.

14. Hildreth's View of the United States.

15. Hildreth's Sequel to do.

16. The Historical Class Book, by Hon. Wm Sullivan.

17. Whelpley's Compend of General History, with corrections and improvements. By Rev. J. Emerson.

18. The Child's History of the United States, for schools.

19. The Young Astronomer, by Samuel Worces-

20. Grund's Popular Lessons in Astronomy.

21. Vose's Astronomy, new edition.

22. The Little Philosopher, by Abbott. This is a valuable work for primary schools.

23. Bakewell's Philosophical Conversations, edited by E. Bailey, Principal of the Young Ladies' High School, Boston.

'This work is not intended, as the editor observes, to be a full treatise on the subject of natural philosophy. It is a series of familiar conversations, superior to any we have seen of this kind, except Miss Edgeworth's occasional specimens, which can be employed to introduce the pupil to this study. The Questions are intended, as all questions should be, to assist the scholar in examining himself; but we are happy to see that there are among them such as would puzzle the mechanical teacher, and force the parrot scholar to think. The notes of the American editor are valuable, and we are pleased with the plan of reprinting the figures interspersed through the work, in a separate form at the end, for the purpose of examination. We consider this a valuable addition to our library of School Books.'—*From the Annals of Education*, edited by W. C. Woodbridge.

24. Grund's Elements of Natural Philosophy, new and improved edition.

25. Grund's Elements of Chemistry.

26. Bailey's First Lessons in Algebra, used in the Boston Public Schools.

By a vote of the School Committee of Boston, Bailey's Algebra has been introduced into the Public schools of the City. From a great number of notices and recommendations of the work, in their possession, which are from teachers who have used the treatise in their schools, the publishers for want of room can only give the following.

From Teachers in the Boston Public Schools.

'We have used "Bailey's First Lessons in Algebra," in the public writing schools of Boston, respectively committed to our instruction, and can testify with confidence to its high value. The peculiar excellence of the work consists in its serving not only as a text-book, but in a great measure as a teacher. The plainness, simplicity and fullness with which the subject is treated, enable the scholar to proceed in the exercises understandingly, with little or no aid, other than that which is to be found in the pages of the book."

(Signed) P. Mackintosh, jr.
James Robinson,
Otis Pierce,
Abel Wheeler

27. Key to do. for teachers.

28. Grund's Exercises in Algebra, and Key

29 Holbrook's Easy Lessons in Geometry

30. Grund's Plane Geometry.

31. Grund's Solid Geometry.

32. Woodbridges Geographical Copy Book.

33. Cleaveland's First Lessons in Latin.

34. Walker's Latin Reader.

35. Lempriere's Classical Dictionary, Boston edition—duodecimo volume.

36. Wanostrocht's French Grammar.

37. Bossut's French Word and Phrase Book.

38. Hentz's French Reader.

39. La Bagatelle, or Easy Lessons in French for Youth.

40. The Child's Botany, with copperplate engravings.

41. Studies in Poetry, for Female Schools, by Cheever.

42. Boston Reading Lessons, for primary schools.

43. Hall's Lectures on School Keeping.

44. Hall's Lectures to Female Teachers.

45. The Political Class Book, by Hon. William Sullivan.

46. The Moral Class Book, do.

Frost's Elements of English Grammar, with progressive Exercises in Parsing; recommended by the Boston Association of Instructers.

48. Parley's Arithmetic for Children, with numerous engravings.

This work is on a plan entirely new and altogether natural. It consists of a series of pleasing and beautiful engravings, illustrating scenes, sports and incidents familiar to childhood. The engravings are accompanied by tales, anecdotes and explanations, and these are followed by a series of simple questions in Arithmetic, which the child is to answer.

This Arithmetic is immediately connected with and grows out of the amusements of the child. It is wonderful that a scheme so obviously useful, has never before been adopted in arithmetical books.

After the use of this work, the valuable and popular 'Mental and Practical Arithmetic' of Smith may profitably be introduced.

☞ School Committees, Teachers, and persons interested in education, are requested to examine the above books. o 31.

SCHOOL LIBRARY.

To Instructors of the Primary and High Schools.

THE Author of American Popular Lessons offers to instructors a series of *reading* books, designed for the use of schools. These books are intended not merely to teach *reading* for reading's sake, but to suggest an *intelligent* method of instruction in preference to one merely mechanical. They attempt to communicate something of the knowledge of nature, to instill the principles of a right conduct from the earliest age, to furnish elements of true history, and to form a just literary taste. The books are,

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9. English History.

The Introduction to Popular Lessons, is especially intended for the younger classes of learners. Its lessons are exceedingly plain, and systematically designed to please and inform children. It is illustrated by numerous cuts. This book is approved by the Public School Society of New York, and is used in their Schools.

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Tales from American History, form Nos. 9, 10. 11, of Harpers Boy's and Girl's Library: the several volumes form an entire series, and may be used separately and singly, or in succession. No. 9 embraces the important history of Maritime Discovery, and the Life of Columbus. This work is strongly recommended by the best judges of elementary books.

Poetry for Schools, is a series of Lessons on Poetry and Prose, fit for reading and declamation, and also comprising a brief system of rhetoric, and examples of English literature, from the age of Elizabeth to the American Poets.

Grecian History, is the history of Greece, from a remote antiquity to the present time, and includes notices of the arts, laws and institutions of the Greeks, together with the Geography of Greece; it is illustrated by Maps and Engravings.

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James Munroe and Co. 134 Washington Street, are agents for the sale of these books. s 26

SCHOOL BOOKS.

JAMES MUNROE & CO. are publishers of The American Primary Spelling Book,—by S. T. Worcester—third edition.

Sequel to the Primary Spelling Book, by S. T. Worcester 2d edition, published at half the price of the first edition.

RECOMMENDATIONS.

This book differs from the common Spelling-book, in which there is a jumble of words of all kinds collected together without any sort of classification, except what regards the number of syllables in their successive columns. The words are here classed according to grammatical principles, with syllable divisions, and a notation of vowels and accents, sufficient for a correct pronunciation. Foreign words which we have adopted, and technical words, are not intermixed with those in common use, but follow them, in the latter part of the book. All the words are accompanied by simple definitions. Mr Worcester's plan, thus differing from those books intended for a similar purpose, which we have met with, makes the 'Sequel' a useful addition to the list of school-books.—*American Monthly Review, Cambridge.*

I consider the 'Sequel to the Spelling-book' extremely well calculated to occupy in our schools the place assigned it, and that it will be considered a valuable addition to the list of school-books cannot be doubted. The classification of judicious selection of technical and scientific terms, together with words and phrases from foreign languages almost naturalized cannot but facilitate the improvement of the young mind, and afford also valuable aid to teachers.

B. Abbott, L. L. D.,
Prin. of Phillips Academy, Ex., N. H.

CHRISTIAN REGISTER.
PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED,
At 147 Washington Street, Boston.
SIDNEY WILLARD, Editor.

Terms.—*Three Dollars*, payable in six months or *Two Dollars and Fifty Cents*, if paid in advance

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

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MINOT PRATT, PRINTER.